LIBRARY OF PRINCETON
JAN 22 1932
THEOLOGICAL SEMINARY

TWO

SERMONS,

DELIVERED BEFORE THE

SECOND CHURCH AND SOCIETY,

SUNDAY, MARCH 10, 1844,

ON THE OCCASION OF

TAKING DOWN THEIR ANCIENT PLACE OF WORSHIP.

BY THEIR MINISTER,
CHANDLER ROBBINS.

BOSTON:
PRINTED BY ISAAC R. BUTTS.
M DCCC XLIV.

SERMON I.

PSALMS, XLVIII, 12—13.

"WALK ABOUT ZION, AND GO ROUND ABOUT HER: TELL THE TOWERS THEREOF. MARK YE WELL HER BULWARKS, CONSIDER HER PALACES; THAT YE MAY TELL IT TO THE GENERATION FOLLOWING."

We meet to-day for the last time in this venerable house. It has stood an hundred and twenty-three years. It is the oldest temple in this city. Christ Church, its ancient neighbor, is its junior by more than two years, and the Old South by nearly nine.* It has been an object of sacred interest to many generations. Its image has been connected with the idea of God, in the minds of myriads who have been born, and lived, and died, within sight of its spire. Hallowed associations gather thickly around it. Its walls are hung with the memorials of ancient days. Shadowy processions of the sainted dead seem to move along its aisles; and a solemn chant, as of many voices, known and unknown, mingling in psalms and prayers, to swell beneath its roof.

* The corner stone of Christ Church was laid April 15, 1723. It was first opened for worship on the 29th of December, of the same year. The foundation of the Old South was commenced March 31, 1729. Religious services were attended in it for the first time on the 27th of April, 1730.

It is a serious thing to demolish a house like this. It is a solemn act to destroy these time-hallowed walls. It is more, far more, than merely to take down the material pile, which, hands long since mouldered to dust, assisted to raise. These stones and bricks are inwrought with holy sentiments; they are inscribed with honored names; they are written all over with religious reminiscences; they enshrine venerated images; they are memorials of the piety and faith of our fathers; they are largely and intimately connected with the spiritual life of past and present generations. We may replace them with a more splendid edifice. We may tax architectural art for all the elements of grandeur and beauty it can furnish, to decorate the structure which is to be reared upon their ruins. But, the sentiments and affections which consecrate this ancient house, no human skill can restore. A sacred, a spiritual fabric of hallowed memories and associations will be shattered together with these crumbling walls — and fall never to rise again.

But everything must yield to the immediate wants and will of the living. The command of present Use is in our day incontrovertible and supreme. Its sceptre sways everywhere. The marks of its empire are all around us. It takes down, and builds up, and knows no veneration. The sacred and the beautiful are continually bowing before it. It has often pointed ominously at this old edifice. It has touched it now, and to-morrow it falls.

But it shall not fall unhonored. This old pile shall not be swept away forever from the sight of men,

without a becoming commemoration of its long and interesting history. The rude hammer shall not strike its first blow against its walls, until our hearts have paid to it their parting tribute of affection and respect. We will not meet for the last time at this beloved and venerated altar, without such a valedictory service as it deserves, from those who have gathered around it on so many hallowed occasions, with gratitude and devotion, and found under its shade the peace of heaven.

Nearly a quarter of a century has elapsed since two discourses were preached by the Rev. Henry Ware, Jr., commemorative of the one hundredth anniversary of the dedication of this house. These discourses were published, and, accurate, interesting and impressive, are preserved with care by many, as amongst the most valuable pamphlets relating to the history of our New-England churches. The former of them was devoted to historical notices of the Old North Church, — the latter to records of the New Brick, which was the original appellation of the house in which we are now for the last time assembled. For it is known to many of you that our church has a two-fold history antecedent to the revolutionary war. Before that period our records divide, and extend back in two separate channels, the one connected with the history of the Second Church — whose place of worship, called the Old North, stood in North Square, — and the other with that of the society which occupied this edifice. During the occupancy of Boston by the British, the Old North was de-

stroyed "for the sake of the fuel, of which its massy timber afforded abundance. And when the inhabitants returned to their homes after the evacuation of the town, this meeting-house being sufficiently large to accommodate both congregations, they worshiped together for three years, when a junction was formed, which has proved perpetual." Mr. Ware, as I have said, on the occasion alluded to, embraced in his discourses the earlier history of both these churches. What then is left for me but only to glean after so careful and thorough a reaper. But as his survey was extended over two broad fields, whilst mine will be restricted to a single one, it would not be strange if a minute and faithful research should enable me to gather up a few particulars which had escaped his notice. Besides, there now remain to us the twenty-three years which have passed since his discourses were written, as a field yet wholly unattempted and replete with interesting materials of history.

It is a cause of unfeigned regret, that the otherwise gratifying retrospect of the annals of the New Brick Church is alloyed by a review of the circumstances under which it originated. The only blot upon its records stains their very first page. Its foundation was laid in dissension and alienation, between brethren of one faith, inhabitants of one neighborhood, and members of one church.

It is an ungrateful task to search out and expose the weaknesses of our fathers. Nor have I any heart for uncovering the long buried animosities that once subsisted between two churches, which for these

many years have been united together in the closest intercourse, and the most exemplary harmony. But I should be unfaithful to the duty which devolves upon me to-day, if I were to suffer myself to be deterred by the painfulness of the undertaking, from a candid and faithful statement of the facts and merits of the controversy, which resulted in the building of this house. Besides, the history of this singular transaction is of itself not devoid of interest, and is still often alluded to, though with a very imperfect knowledge of the facts of the case. An indefinite impression prevails in the community that there was something wrong in the origin of this edifice, though precisely what the wrong was, is not understood. It becomes therefore an act of justice to its founders, to free their memory from all sweeping and vague imputations, and to lay open with discrimination and candor the real nature and amount of their offending.

At the commencement of the year 1719, there were two congregational churches at the north part of Boston, — which was then the most respectable and fashionable section of the town. The one, at the head of the North Square, was under the pastoral charge of Drs. Increase and Cotton Mather, and the other, at the corner of Clark and Hanover, then called North Street, under the care of the Rev. John Webb. Both societies were flourishing and fully attended; perfectly harmonious within themselves and with each other, and amply adequate to the accommodation of all in the neighborhood who might desire to meet in them for worship. But the latter society,

in conformity to the custom of the times, began to be desirous of settling an assistant pastor for the more effectual furtherance of the work of the ministry. The attention of several members of the church was attracted by the popularity and eminent gifts of the Rev. Peter Thacher, then over the church in Weymouth. A determination seems to have existed on the part of some of the New North Society, from the very first of the movement towards settling a colleague, to secure *his* services, if possible, at all hazards. No sooner was this purpose apparent, than many of the congregation began to manifest signs of disapprobation, — disapprobation founded upon the conviction that it was not right for a wealthier society to entice away from a poorer their minister. "Weymouth," said they, "in God's sight, is as precious as Boston, and the souls there of as great worth as the souls here. And to the common objection, that it is a pity that Mr. Thacher, being so bright a light, should smoke out his days in so much obscurity, we answer, first, bright lights shine brightest in the darkest places ; and, secondly, bright lights are the obscurer for burning in a room where there are more, and as bright." *

No other adequate motive can be assigned for their opposition or their subsequent doings. Mr. Thacher, himself, was in all respects such a minister as would be likely to please their taste, to gratify their pride, and to build up the church. There was nothing objectionable in Mr. Webb, to excite their aversion. Nor

* See Appendix A.

do I find in any quarter so much as a hint, that there were any latent causes of division previously existing between the members of the society themselves. Nor were the characters of those who composed the opposition such as to warrant the supposition that they were originally actuated by unworthy motives, or lightly instigated to the course they took, or moved by any cherished feelings of hostility towards their own church. On the contrary, there are not wanting indications, on the part of some of their number, of strong attachment to the interests of the New North Church. Several of them had been amongst the most influential of the original founders of that society, of the first signers of the covenant, and of the building committee of the church; one had been donor of part of the communion plate, and, more recently, of a bell; and one had been the first choice of the church for the office of deacon.

No other cause can be found for the origin of their disaffection save that which is assigned by themselves, viz: an insuperable objection against calling a minister away from his flock, and disapprobation of the measures taken by Mr. Thacher's friends to unsettle him at Weymouth. Unless, indeed, I were to give weight to an insinuation — which has been more than once publicly thrown out — that the division was fomented by the intrigues of Cotton Mather, who was jealous of the talents of Mr. Thacher, and who hoped, moreover, that the malecontents, instead of founding a new church, would come back into his own. But, whatever color of probability this sus-

picion may derive from the character of that singular man, of most unenviable fame, and however pleasing it might be to some to have such a charge against him substantiated, for my own part, I should ask for clearer evidence than has yet been shown, before I could believe him guilty.

It is some satisfaction, then, to be assured that there was a foundation in conscience and principle for the movement of the founders of this church, however blameworthy may have been the heat exhibited by them in the course of the controversy. There is no reason to doubt that they were perfectly sincere in what they said in their "memorial" to the New North Church, written in the very height of the difficulty. "We should think ourselves obliged to love, honor, and respect you more than ever, if you would wholly lay aside Mr. Thacher, who, you know, is the sole cause of all our uneasiness." When we take into view the fact that the two parties were nearly equal in numbers, and that Mr. Thacher was finally elected by a majority of only one, (and that, as has been said, the casting vote of the minister,) it seems strange that the feelings of the memorialists should not have been more regarded. It seems strange that the New North Church and its pastor should have persisted in their purpose of settling Mr. Thacher, against the wishes of so large a portion of the congregation; against the unanimous advice of the clergy of the town; against the general sense of the religious community, and at the risk of their own dismemberment. There can be no reason-

able doubt that, by a more moderate and pacific course on their part, the difficulty might have been healed, and those subsequent disturbances prevented, which are a perpetual disgrace to all who were concerned in them. The counsel of such men as the two Mathers, Benjamin Wadsworth, Benjamin Colman, Joseph Sewall, Thomas Prince,[a] and William Cooper, — all of them names justly celebrated in the churches of Boston, was precisely such as the spirit of Christianity would have dictated. "We apprehend," say they, in a letter signed by them all, "that it would be best that the New North should not push on the settlement of Mr. Thacher, and that *you* should not engage in the building of a new meeting-house. A patient waiting may cool and calm spirits that are discomposed and heated. Time, by the help of God, may give more light, to us, to you, to Mr. Thacher, Mr. Webb, and the New North, in the present affair, than we have hitherto had. In a way of patient waiting, and humble supplications to heaven, Providence may possibly clear up the matters that are dark at present; so that all concerned may at last join in some issue that may be holy, peaceable and comfortable. Patient and prayerful waiting is therefore what we think best at present, and what we advise you to; and also that you and your brethren, with whom you are dissatisfied, would take opportunities to confer together in a spirit of meekness, for the quieting and reconciling your spirits, that you may again be united in love as formerly. But if contentions and divisions should prevail, how greatly

would it dishonor God, gratify the devil, grieve the godly, and hurt yourselves and others too."

But the passions and prejudices of both parties had now become too warmly enlisted to suffer them to give heed to the instructions of Christian wisdom and love. The New North Church pushed matters to extremity, and appointed a day for the installation of Mr. Thacher. The Boston ministers signified their unwillingness to sit on the installing council. The day appointed for the installation arrived. The church in Milton, under the care of a relative of the candidate, and the church in Rumney Marsh, or Chelsea, under that of the Rev. Mr. Cheever, were the only churches represented on the council. Indeed, the former was not fairly represented at all, since it had voted not to give its assistance, and its pastor attended the council in opposition to its vote.

It should here be remarked, that on the evening previous to the day of installation, it being feared that some disturbance might arise, a letter was addressed to the party who felt themselves aggrieved, by the two Mathers, with the advice and concurrence of the other ministers, solemnly and earnestly beseeching them to conduct themselves on the morrow with moderation and decorum. "We earnestly inculcate upon you," says the epistle, "that ancient advice, 'cease from anger and forsake wrath; fret not yourselves in anywise to do evil.' We particularly advise, exhort and entreat you that on the morrow you forbear and prevent everything that may be

of a riotous or too clamorous aspect; and let nothing be done, but what shall become sober Christians and the well advised. And whatsoever shall be spoke, let it be in the decent, modest, and peaceable manner which may adorn your profession of Christianity. Your cause will not be the worse for your observing a conduct entirely under the law of goodness." It is also worthy of notice, that, this letter being read to them, a great number of the dissentients agreed to comply with its advice. And, doubtless, they would have adhered to this good intention, if they had not been grievously exasperated by the organization and conduct of the council. How could they have been otherwise than sorely vexed, at finding so small a council, — consisting of but two members, and only one of them present by the vote of his church, — convened on so important an occasion, and evidently determined to thwart their wishes, and to carry on, at all risks, the solemn business of the day. In such a state of feeling as then existed, it was hardly to be expected that their indignation should not have been roused to the highest pitch. The consequences that followed were chargeable to the council more than to themselves. Nor were the council without anticipation of the disorders which were likely to ensue; for being afraid of confusion and violence, if they passed through the public streets, they were led out through the back gate of Mr. Webb's garden, (which covered the ground now occupied by the church at the corner of Salem and Bennett-streets,) across Tileston-street, then called Love-lane, and through an alley which

opens immediately in front of the New North Meeting-house; and thus were enabled, by stratagem, to obtain possession of the pulpit.

The tumultuous scene which followed their appearance in the church, I will not attempt to describe. The accounts of it which have come down to us, have the appearance of great exaggeration. But the doings of men in an hour of excited passion conform to no rule. At such times all ordinary standards of propriety and decency are liable to be set at nought, and all feeling of veneration forgotten, whilst even the consecrated altar and the most solemn services of religion may be profaned by those who, in their sober moments would be the last to countenance an act of desecration. In the midst of the uproar, the Rev. Mr. Cheever, having gone through the usual ceremony of asking the votes of the church in confirmation of their choice of the candidate, and having heard his public acceptance of their call, proceeded to proclaim, "The Rev. Peter Thacher to be the pastor of the New North Church, *regularly* inducted into the sacred office."

Such, my friends, is a brief sketch of the history of the difficulties which led to the building of this house. I have endeavored to execute it with perfect fairness. If I have stated the case too favorably on the side of the founders of this church, it is not because I have wished to defend them by warping the truth; but because such is my deliberate judgment, formed after long and careful investigation of all the documents which I have been able to procure. That

they were not free from undue passion, in their conduct of the controversy, I have not denied. We cannot but regret that their cause was not managed with a better temper. But their opposition was based on principle, and the first impulse of their movement was a conscientious scruple which commands respect.

Immediately after the settlement of Mr. Thacher, the dissentients withdrew, and adopted measures for erecting the building we now occupy. The number of the first associates was twenty-four. Their first meeting was held on the 14th of November, 1720, at which time it was "voted, that some of them should treat with Mr. Thomas Roby, of Cambridge, for the purchase of a certain tract or piece of land," a suitable lot for a church. These associates "advanced and paid for said land in equal proportion, which, with the charges arising on the same, amounted to twenty-three pounds, ten shillings, from each, or five hundred and sixty-four pounds." On the 12th of December, a building committee of seven was chosen, "to agree with workmen to erect, build, and finish a brick house, suitable for the public worship of God, with all convenient speed and despatch, according to a plan offered to the society, by Edward Pell," one of the committee. The same committee was also clothed with authority to admit sixteen more members into the society, upon payment of the same sum contributed by the original proprietors. The desired number of forty was soon complete. The house being finished, the forty proprietors assembled

on the 5th of May for the choice of pews. The first choice was given to John Frisell and William Clark, "for their great good will and benefactions to said work," then to the rest of the building committee, and then to the other proprietors, determined by lot. On the next day the remainder of the pews on the lower floor were distributed by lot amongst such buyers "as it had been thought for the interest of the society to allow to become their purchasers;" and on the 8th of May, the same order was taken in regard to the distribution of the pews in the gallery.

The 10th of May, 1721, had been agreed upon for the dedication of the house, to be kept as a day of fasting and prayer, "to beg the smiles of Divine Providence on the proprietors and all others that shall be concerned with them." Dr. Increase Mather was desired to preach the forenoon sermon on that occasion, but he excused himself by reason of his great age. He however consented to commence the morning services with prayer. A sermon followed from Cotton Mather, on the words of the tenth verse of the twenty-fourth Psalm: "Who is this King of Glory? The Lord of Hosts, he is the King of Glory." Dr. William Cooper, colleague pastor of Brattle-street, offered the concluding prayer. The exercises of the afternoon began with prayer by Dr. Benjamin Colman, of Brattle-street. Mr. Wadsworth, of the first church, afterwards president of Harvard College, preached, from Revelations, second chapter and first verse: "Unto the angel of the church of Ephesus,

write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the golden candlesticks."

"The house," says Mr. Ware, "appears to have been regarded at that time, and for many years after, as a building of uncommon elegance and taste. The preacher expressed only the common opinion, when he said, "I suppose that there is not in all the land a more beautiful house built for the worship of God, than this, whereof you now appear to make a dedication unto the Lord. But what will it signify," he added, "if the beauty of holiness be not here."

The house in its present condition, especially in the interior, gives but a faint idea of its original appearance. The pulpit stood in the middle of the north side. In front of it were two enclosures, one a little more elevated than the other, for the elders' and deacons' seats. On each side of the broad-aisle, in front of the pews, were several long seats for the aged. The pews were square. There were two rows of galleries on the west side, one on the south and one on the east. The last was called the "women's gallery," and the others, the "men's." The only access to these galleries was by flights of stairs on the inside of the house. The upper gallery appears to have been but little used, except by boys, who sometimes resorted there to play during service-time; for which reason the entrance to it was most of the time kept closed, till the year 1808, when it was converted into a hall for social meetings and the use of the singers. A time-piece, the gift

of Mr. Barret Dyre, in 1721, hung opposite to the pulpit, and kept its place till 1820, when it was replaced by the present, through the liberality of the late Samuel Parkman, Esq.* The exterior of the house was not at first painted. The spire was without bell or dial. There were porches of entrance on the west, south and east. The whole space in the rear of the church, to what was then called Fore-street, now Ann-street, was vacant, and probably the ground was open for some distance on both sides, which, as the church occupies a small eminence, gave it at that period a commanding aspect.

The mode of conducting the public services was also very different from the present. The scriptures were not read till the year 1729, when the proprietors "voted that the Bible offered to the church by Captain Henry Deering, in order for the minister's reading or explaining, be accepted; and also that a committee be appointed to make choice of a convenient place for laying the Bible when made use of;" which last vote clearly shows that the original pulpit was constructed in a different manner from the present. Another difference is indicated in the following vote, viz: "that Mr. John Waldo read the Psalm"—that is, line by line—"and Mr. Moses Pearce set the tune, until further notice." It is probable that, at this period, there was ordinarily but one psalm sung in the course of each service; and as there was no instrumental music, and no reading of the Bible,

* See Appendix, B.

what we have heard of the length of the sermons and the prayers, and of the patience of the hearers during the same, will appear the less surprising, as the whole time occupied by the worship could not have been much longer than in our own day.

A church was first gathered amongst the worshipers on the 22nd day of May, 1722. The only creed which is attached to the covenant is of the very simplest and most general form, being embodied in these words; "We declare our serious belief of the Christian religion, as contained in the sacred scriptures." An acknowledgment of the doctrine of the Trinity is however implied in the phraseology of several of the obligations. The covenant is not lengthy, being little more than an engagement to live a life of obedience to Christ, to love and watch over one another, and to keep all the ordinances of the Gospel; with the addition of "an offering and presentation of their *seed* unto the Lord, and a promise to do their part in the methods of a religious education, so that their children also may be the Lord's."

The same day on which the church was gathered, William Waldron, the first pastor, was ordained. He had preached for some time, as a candidate, in connection with Mr. Joshua Gee, afterwards pastor of the Old North Church. He was chosen on the 26th of September, 1721, having received fifty votes, and Mr. Gee thirteen. He was the last who received ordination at the hands of the venerable Increase Mather.

Mr. Waldron was a member of one of the most

respectable and influential families in New-Hampshire. He was son of Col. Richard Waldron of Portsmouth, and grandson of Major Richard Waldron of Dover, — the story of whose tragical end is one of the most affecting in the annals of our early Indian wars. He was born at Portsmouth on the 4th of November, 1697, and graduated at Harvard College in 1717. His ministry of only five years was too short to make full proof of his plans and capacities of usefulness; but few clergymen have been more affectionately commemorated by their professional associates. The library of our church contains a volume of sermons, which were preached on the occasion of his death by the most celebrated of his compeers. In reading these it is doubtless necessary to make considerable allowance for the naturally exaggerated encomiums of warm personal friendship, and freshly excited sympathy. But when this is done to the fullest extent, there remains indubitable evidence that the character of our first minister was of more than ordinary worth. To a finished education, was superadded the still more excellent qualification for the ministry, the grace of early piety. His most intimate friend, Dr. Cooper, dwells particularly upon this characteristic, and illustrates it by a brief anecdote, which has so much of the savour of that old time, that I am tempted to repeat it. "In his early childhood, says Dr. Cooper, a particular providence set the wheel of prayer a-going, and I believe it never wholly stopped afterwards. This he once gave me an account of in a retired conversation, and I suppose I was the only person to

whom he mentioned it. His dear parents were gone somewhere by water, when a storm arose, with sudden gusts of wind, when it was supposed they were returning home. The little boy heard his family speak of the danger they might be in. This so alarmed his fear, that he went away alone to seek God in their behalf, and pray that they might be preserved and returned in safety. And having begun thus successfully to pray for his parents, he afterwards continued to pray for himself. I also know," said he, "that, while at college, he was one of those young students who used to meet on the evening of the Lord's day, for prayer and other exercises of social religion."

As a preacher he was remarkable for soundness of argument, plainness and directness of speech, and gravity of manner. His temper was naturally obliging and his affections warm, whilst at the same time he was too independent to stoop to any little acts to conciliate favor, and too stern in integrity ever to prostitute his conscience. He was, like most of the clergymen of New-England, a hearty patriot, and a steady friend and advocate of all the civil privileges which the people then enjoyed. He was also a strict and very zealous congregationalist. If he had lived longer, there is no doubt that he would have exerted a powerful influence in the community, and have left more conspicuous memorials upon the records of this Church. But Providence had another destiny in store for him. His death took place on the 11th of September, 1727. "He died," says Cotton Mather,

"nobly. So to die, is indeed no dying. 'Tis but flying away with the wings of the morning into the paradise of God."*

Mr. William Welsteed was chosen successor of Mr. Waldron, on the 16th January, 1727. He was born in Boston in 1695. He had been a tutor at the college for several years, and appears to have attracted some notice as a preacher before his invitation to settle over this church. I find it stated in a century sermon, delivered at Weston by Dr. Samuel Kendall, in 1813, that Mr. Welsteed received a call to be the minister of the church in that town in August, 1722. He had also preached with much approbation, as a candidate at Portsmouth. It is somewhat singular in relation to his preaching at the latter place, that several letters have been preserved and are now in my possession, from our first pastor, Mr. Waldron, to his brother Richard in Portsmouth, in which he speaks of Mr. Welsteed in the following terms. "He is a good man and true; a good scholar, a good preacher, and a gentlemanly man, I am sooth to say, but, all things considered, I don't think he would suit Portsmouth so well as some others."— He alludes here to Professer Wigglesworth, to whom he was devotedly attached, and whom he used all his efforts to have chosen by the society in Portsmouth — of which his brother was one of the most influential members.†

Mr. Welsteed continued the sole minister of this

* See Appendix, C. † See Appendix, D.

church for about ten years, when Mr. Ellis Gray was unanimously chosen to the office of colleague pastor. He was son of Mr. Edward Gray, who in early life came over from England to this country, and by industry and integrity amassed a considerable fortune. A man eminently charitable and universally esteemed, to whose virtues and beneficence a high tribute remains in a funeral sermon, preached by Dr. Chauncy on the occasion of his death.

Mr. Welsteed and Mr. Gray were both of them men of respectable talents, but in no respect remarkably distinguished, They lived harmoniously together in the discharge of their professional duties, and fulfilled a plain and useful ministry. I can add nothing to the record which Mr. Ware has given of the history of the church whilst under their charge. "It was at this period that our Friday evening lecture before the communion, was established, and that the old custom was dropped of singing by the separate reading of each line. In 1751, Watts' Psalms and Hymns were introduced in the worship of the Sabbath, and continued in use until superseded by Belknap's Collection in 1817, a period of sixty-six years."

Mr. Welsteed's true character, is doubtless depicted by one of his contemporaries, who said of him, that he was an excellent Christian, an accomplished gentleman and exemplary minister; amiable and engaging in his conduct, and lovely in his temper; living a benevolent, gracious and useful life. Mr. Gray is described as a man of candor, prudence, and sin-

cerity, of solid judgment and warm heart; peculiarly fitted for the whole of his sacred office; of clear and pathetic elocution, and of uncommon command of devotional sentiment in his prayers; honest and firm in his principles, kind and obliging to all, and universally respected by the friends of piety and virtue.

"The circumstances attending the death of these two ministers, were remarkable and melancholy. Gray, the junior pastor, died suddenly of the palsy on the Lord's day, January 7, 1753, in the thirty-seventh year of his age, and the fifteenth of his ministry. His senior colleague survived him not quite four months. He died on the 29th of April, having been also struck with the palsy in church on Sunday, just after the commencement of his morning prayer, having lived fifty-seven years, and been minister twenty-five. Here was the melancholy spectacle of a church in mourning for two pastors at once; both cut off suddenly in the midst of life. And to render the visitation yet more affecting, they both died of the same disease, both died on the Sabbath, both on the communion Sabbath, and both at the same time of the day; each having preached for the last time to his own people, and the last sermon preached by both being on the same text — "Redeeming the time because the days are evil." *

The record of this solemn incident, my friends, forms no inappropriate conclusion to the present discourse. I shall continue these reminiscences this af-

* Mr. Ware's Century Sermon.

ternoon. To some of you, perhaps, they may appear unnecessarily minute and tedious. But I trust they are not so regarded by those who sympathise with the preacher in loving the very stones and dust of this old Sanctuary, consecrated as it has been by the worship of past generations, and who take a sacred pleasure in perpetuating the remembrance of those men of God, the fruits of whose labors and prayers, we are enjoying to-day in our political freedom and our religious peace.

SERMON II.

In my discourse of this forenoon, the history of the New Brick Church was brought down to the period of the death of the colleague pastors, Welsteed and Gray, in the year 1753. Before proceeding with the record, it may be useful to take a brief survey of the religious aspects of the community, during the thirty years which had now elapsed since the building of this house.

At the time when this church was gathered, Boston enjoyed the labors of an eminently pious and learned ministry. Cotton Mather, in his peculiarly rhapsodical style, in allusion to this fact, exclaims, "O, city, highly favored of the Lord; how canst thou be too thankful for such inestimable blessings! The whole country will feel the sweet influences of more than seven stars that irradiate its metropolis." Notwithstanding, however, the sweet influences of these luminaries, it is sufficiently evident that there was but little religious life manifested in the churches.

There were, indeed, general complaints amongst pious and elderly persons, of a great decay of godliness, and expressions of discouragement at the religious and moral declension of the community, were frequent on the lips of the clergy. In this state of things, all the usual, and many unusual methods were resorted to, to produce one of those "revivals of religion," which in those days, as well as in our own, were held by many in the highest esteem. All these efforts, however, appear to have met with very little success, until the year 1727, when an event occurred which, under the management of zealous religionists, was well calculated to produce the desired effect. On the night of Sunday, October 29th, in this year, the whole country was visited with a violent shock of an earthquake, the sound and shaking of which are described as having been terrific at Boston, and to have carried the greatest consternation to the inhabitants, who were roused from their sleep by such an unusual and startling phenomenon. On the next day, and for several succeeding days, the churches were crowded, and by the proclamation of the commander-in-chief, a day of fasting and prayer was appointed, to supplicate the mercy of God, and especially the "conversion of the people." As may well be supposed, a great religious excitement was the result of these measures, and many were awakened and added to the churches. But with the subsiding of the alarm, the interest, also, soon passed away; and the historian of the times, who was himself a friend to such excitements, is compelled in

fairness to confess, that the professions of many were but as the morning cloud and the early dew.*

Things continued in about the same condition, until the year 1740, when many of the ministry having heard from across the ocean the fame of the success which followed the preaching of the renowned George Whitefield, sent him an invitation to visit this country. In compliance with their request, he arrived in Boston, on his first visit, in the month of September, 1740. The people flocked in crowds to hear him. Ministers as well as their congregations were powerfully impressed by his preaching. Meetings were multiplied. A universal awakening ensued, and multitudes were added to many of the churches. The pastors of this church were not unfriendly to these proceedings, though they appear to have taken no very active interest or conspicuous part in them. The records of that period are very imperfect, and it is impossible to determine with accuracy how far this church was affected by the general increase. It is, however, perfectly clear that this congregation passed with steadiness and dignity, through the dissensions and agitations which attended and followed this period of unprecedented excitement. With prudent and moderate men at the helm of its affairs, if it did not enjoy to the same degree with some others, the good and valuable fruits of this great awakening, neither did it greatly suffer from its extravagancies and ill effects. For a sober review of this inter-

* Prince's Christian History.

esting period of our ecclesiastical history, will easily lead us to the conclusion that, in this, as in all other seasons of extraordinary excitement, the good was not unmixed with evil, and that much of what was gained to the interests of true Christianity by an increase of fervor, was lost to the same by a diminution of charity, moderation and discretion.

In relation to the affairs of this church, during the period of which we are speaking, a few particulars only require our notice in addition to what has been already related.

The interests of the society had been generally in a prosperous condition. The congregation was rent by no intestine divisions. The ancient feud with its neighbor and mother, the New North, had been healed and well nigh forgotten. The greatest attachment had been felt to its three pastors, and every mark of attention and respect, that they could have desired, had been shown to them. In their lives they were repeatedly furnished with help in the supply of the pulpit, even for months at a time, and were gratified with valuable presents of wood and money, in addition to their regular stipend. In their sickness the church had variously ministered to their comfort, and kept days of fasting and prayer for their recovery; and when they died, their funeral obsequies were performed at the charge of the parish, with demonstrations of unfeigned respect; and their names were cherished in grateful remembrance. Indeed, it is particularly and emphatically said, in the obituary notices of Waldron, that "the great and

exemplary respect" shown by this society to their minister, "deserved to be everywhere told as a memorial of them."

The house, moreover, had been several times repaired, and gradually beautified. A bell had been hung in its tower, and its walls handsomely painted. And everything within and without the building presented an appearance indicative of the good condition of the parish, and gratifying to all who loved the place where God's honor dwelleth.*

Nearly a year elapsed after the death of Mr. Welsteed, before the appointment of a successor. The unanimous choice of the church, and a very large vote of the congregation, selected for this office the Rev. Ebenezer Pemberton, whose installation took place on the 6th of March, 1754.

Mr. Pemberton was son of an eminent clergyman of the same name, who was for many years pastor of the Old South Church. In the earlier part of his life he had been chaplain at Castle-William. In April, 1727, he had received an invitation from the first Presbyterian Church in New-York, to settle as their minister, with the request that he should be ordained in Boston. Accordingly, his ordination took place on the 9th of August in that year; from which period he resided in New-York, in the charge of the above-named church, for twenty-two years. Of the manner in which he discharged his duties in that city, I find the most honorable mention made in

* See Appendix, F.

Smith's History of New-York. It is there said of him that he was a man of polite breeding, pure morals, and warm devotion; under whose incessant labors the congregation greatly increased, and was enabled to erect them a spacious church in 1748. But on account of trifling contentions, kindled by the bigotry and ignorance of the lower sort of people, he at length requested his dismission. There is preserved on our records a copy of a letter from the Presbytery of New-York, signed by the father of the late Aaron Burr, as moderator, conveying the most honorable testimony of the Presbytery, to Mr. Pemberton's "ministerial dignity, abilities and success, and their cheerful recommendation of him as an eminently endowed and highly esteemed preacher."

As soon as this society heard of his intention to leave New-York, they became eager to engage his services, as he was regarded at that time a gifted and powerful preacher. At the period of his settlement here, he enjoyed a degree of popularity such as had fallen to the lot of few who had ever stood in a Boston pulpit, and attracted to this house a crowded congregation. But he lived to experience, even beyond what is usual in such cases, the proverbial fickleness of popular favor. In the latter part of his life his congregation sadly dwindled. Instead of the throngs which used to gather before him, his eye looked down upon only a few familiar faces scattered about amongst almost empty pews. But the declension of his fame was not more attributable to any deterioration of his ability, than to the influence

of political odium. The inhabitants of the North End, as is well known, were almost all of them staunch and uncompromising whigs. Dr. Pemberton was a warm friend of Gov. Hutchinson, who was a worshipper at his church, and therefore fell under the suspicion of sharing his attachment to the tory interest. For this reason, doubtless, some of his congregation left him.

As the war of the Revolution approached, Dr. Pemberton's health declined, and the condition of his parish became feeble and discouraging. At no other period in its history were its affairs at so low an ebb. Efforts were made to settle a colleague who might redeem the credit of the church — but in vain. Several distinguished young men were selected as candidates. Amongst others Mr. Buckminster, the father of the lamented Buckminster of Boston, and Mr. Isaac Story, afterwards of Marblehead.* The former was most agreeable to Dr. Pemberton, the latter to his parishioners. But the troubles of the year 1775 put an end to all the proceedings of the Society. At the close of the month of April in that year, the inhabitants generally left Boston, and this house was closed.

The desecration of several of our churches by the British during the blockade of Boston, is a matter of history, with which all of you are familiar. Whilst the Old North was demolished, the Old South turned into a circus, and the steeple of the West Church torn

* See Appendix, H.

down, no violence was offered to this edifice, partly, it may be, for the reason that its pastor had given no cause of offence to his country's enemies, and that its most distinguished worshiper was their ally and friend.

Dr. Pemberton resided during the siege at Andover. His health had been for some time feeble, and his pulpit had been supplied for several months before he left the town. Indeed, he had for a long time previous, generously relinquished his salary, and from the beginning of February, 1774, never received anything from the parish. I cannot ascertain that, after the evacuation of the town, he ever appeared in the pulpit. It is probable that his increasing infirmities prevented him even from attending worship. No notice is made of him at this time on our records, nor have I been able to ascertain any thing more concerning the circumstances of his death, than is contained in a single sentence in an old newspaper — "On Tuesday morning, last, September 9, 1779, departed this life, after a long confinement, the Rev. Dr. Pemberton, his funeral to be attended this P. M., at three o'clock." His connection with this society was never formally dissolved, but gradually loosened, till at length it existed merely in name.*

But I cannot dismiss this brief notice of the ministry of Dr. Pemberton, without allusion to a single circumstance, which is of too gratifying a nature not to be commemorated on this occasion. The neigh-

* See Appendix, I.

boring Baptist society then under the charge of Dr. Stillman, in the spring of 1771, being about to build a new church, made application for the use of this house till such time as their own should be fit for worship. The request was unanimously and most cordially granted. And from June till December of that year the two congregations worshiped together, the pastors of both officiating by turns. The texts both of the first and the last of Dr. Stillman's sermons, have been preserved on our records, with strong commendation of the discourses. What volumes of Christian sentiment do these texts convey! would that their spirit had never been departed from by the succeeding members of either, or of any denomination. His subject on coming into this pulpit was this, "Behold, how good and how pleasant it is for brethren to dwell together in unity;" and on taking leave of it, "Finally, brethren, farewell. Be of one mind; live in peace, and the God of love and peace shall be with you." I mention this incident with the greater pleasure, by reason of the recent and very friendly offer of hospitality which has been extended to ourselves from the descendants of those whom our fathers so cordially entertained. How beautiful are even the smallest acts of brotherly kindness, in the midst of the party divisions and sectarian prejudices, which occupy so large a space in the religious history of our age. Our early records have no fairer page than that which is adorned with this wreath of love. And never, I believe, has the great Head of the Church looked down upon this temple with a more approving

smile, than when those two venerable ministers, sat side by side in its pulpit, and their congregations were intermingled in its pews.*

We come now to a new era in the history of this church. The evacuation of Boston by the British was the signal for the return of the inhabitants, who came back with mingled emotions of rejoicing and sadness, — glad once more to occupy unmolested their beloved homes, and pay their vows in their venerated temples, whilst with a melancholy curiosity and just indignation, they surveyed the marks of violence and ruin which hostile hands had left upon their fair inheritance. But the hearts of none of them were more oppressed with gloom than those of the former members of the Second Church, when revisiting the site of their ancient sanctuary, they found nothing in its place but a heap of ruins. This house, however, offered them ample accommodations, and as its pulpit was without an occupant, they were invited, with their pastor, Dr. John Lathrop, to occupy it in conjunction with its few remaining proprietors. The two societies commenced worshiping together on the 31st of March 1776, and on the 6th of May, 1779, agreed upon and adopted a plan of perpetual union.† The history of this transaction is replete with interest, and I would gladly, if time permitted, lay before you a detailed account of an arrangement so auspicious. But the necessary limits of this discourse forbid anything more than the most general statement of the result,— as they compel me, indeed, to omit

* See Appendix, J.

† See Appendix, K.

in the delivery a great variety of interesting particulars of our history, which I have collected and would save from oblivion. The bell of the Old North Church, which was larger than ours, was hung in this steeple in its place. The communion service of silver belonging to the Second Church, as also their land and other property, which had become useless, together with our old bell, were sold to purchase a parsonage house for Dr. Lathrop. The large Bible of the Old North was presented to the Second Church in Newton.*

The ministry of Dr. Lathrop continued from the junction of the two societies to the 4th of January, 1816, when he "passed to his reward" at the age of seventy-six years. There are some still with us, who can distinctly recall his venerable features, and a few who can remember every important event that transpired during his occupancy of this pulpit. His character has been so beautifully sketched by Mr. Ware, in a few strong and warm touches, and so thoroughly and faithfully described and analyzed in a printed sermon delivered in this house at his interment, by the pastor of the New North Church, that I feel it to be needless for me to attempt its delineation. No clergyman of his day is better remembered, and none more frequently spoken of, or recalled with greater veneration and love. His name in this section of the city is still as a household word. And the descriptions of his venerable form and appearance, that have been so often heard from aged lips at your firesides,

* See Appendix, L.

have given shape and distinctness to his image even to the minds of your children. His aged body moulders in the granary burying-ground; his virtues live in the history of this church, and his name is still young in the hearts of rising generations.

The ordination of Henry Ware, Jr., took place on the 1st day of January, 1817. His whole ministry can be traced in the recollection of many of you from its commencement to its close. Its history has been too recently recounted in this place to require a repetition now. Its results, moreover, are too conspicuous to all thoughtful observers, not only of this congregation, but also of our whole religious community, to need any memorial of mine. His record is all around us. This house itself, with which his whole ministerial life was connected; in which his persuasive voice was so long heard; whose walls he reverenced and loved, and for *his* sake we love and reverence the more, — this house is his monument. And this pulpit, more especially, which he himself designed, and which was at once his altar and his throne, is his monument. What do I say? No! — not these — for they are perishable and soon to fall. His monument is in our hearts and shall endure forever.

I cannot but regard it as a coincidence worthy of a passing notice, that his death and the ruin of this temple occur so near together. If he had lived, this would have been to him an occasion of painful interest. But he is gone where the mutations of human things affect him not. And yet, if the spirits of the departed are ever permitted to take cognizance of

mortal affairs, his spirit is near us to-day. And with it, the spirits of Lathrop and Pemberton and Welsteed and Gray and Waldron, — a sainted brotherhood, — revisit, for the last time, this scene of their common earthly labors, this gate of their heavenly glory. Nor these alone, but a great multitude hover in their train, — of the forgotten and the honored, of the earlier and the later dead, the seals of their ministry and the crowns of their rejoicing, — equally interested in this consecrated spot, where they were born for immortality, and learnt the songs of heaven.

It was in the third year of Mr. Ware's ministry that the square pews, which had existed in this church from the beginning, were removed, and also the stairs that led to the galleries within the house. On the 14th of July, 1822, a vote was passed appropriating five hundred dollars, to be added to what could be obtained by subscription, for the purchase of an organ. In June, 1823, it being found that the old steeple was in a decayed and dangerous condition, it was voted to take it down, and at the same time to make a thorough repair and alteration of the interior of the house; to lower the ceiling; take down all the galleries but the west; put in new pews, and change the place of the pulpit. This plan was carried into effect, with the single exception of putting up the two existing galleries. So radical a change, as might have been expected, did not take place without producing some dissatisfaction, and many of the elder people have never been quite reconciled to the transformation, even up to the present day.

Of the ministry of the living I may not speak without reserve. Ralph Waldo Emerson was ordained as colleague with Mr. Ware, March 11th, 1829. The latter resigned his office September 26th, 1830, and Mr. Emerson remained sole pastor for two years, when he was dismissed at his own request, by reason of differences of sentiment between himself and the church and society in relation to the Lord's Supper, — differences, however, which were entertained on both sides without alienation of personal affection and esteem, and expressed on both sides with perfect moderation and candor, — differences which were the more regretted as necessary interruptions of a connection which was with many of the parish a strong and pleasant tie.*

The vestry which adjoins the church, and which is to many of us almost equally hallowed and dear, was built, through the well directed zeal of a devoted friend of this parish, — whose loss we have never ceased to lament,† — at the request of Mr. Emerson, "who was desirous of delivering, in some suitable place, a course of expository lectures." It was paid for by a fund belonging to the church, which had been accumulating, in accordance with the advice of Mr. Ware, given in 1824, "by increasing the contribution at the Lord's table, and laying by a certain proportion of it from month to month." Greenwood's Collection of Hymns was introduced in October, 1831. The house was repaired in 1832, at an expense of about three thousand dollars, which was de-

* See Appendix, M. † George A. Sampson.

frayed in part by the sale of the estate on the corner of Richmond-street. In the same year the question of building a new meeting-house was agitated, and a proposal was made by the Catholics to purchase this house and land, for which they offered the sum of nineteen thousand dollars.

After the resignation of Mr. Emerson, the pastoral office remained vacant till the ordination of the present incumbent, on the 3d of December, 1833. During the last ten years, with the exception of very thorough repairs of the church, in 1837, no changes of importance have taken place in this edifice.

The internal history of the society is of course too intimately connected with the character and feelings of its pastor, to allow him to speak of it with freedom, and too well known by you all to require a minute survey. The connection has been to me a most happy one. I have felt, every day, that my lines have fallen unto me in pleasant places. I have received, at the hands of my people, more consideration and forbearance than I had a right to expect, and more generosity and tokens of kindness, than have fallen to the lot of more deserving men. I should be ungrateful not to love a flock which has been so harmonious, and so flourishing, — more through its own good feeling and good principle, than through any influence of mine. The Good Shepherd, however, is my witness, that I have fed his sheep and his lambs from love, and that I have sought, in his own spirit, to lead them through green pastures and by the side of still waters. We have passed

together through changeful times; through various periods of great and wide-spread excitement; through powerful agitations of opinion; whilst within the borders of our own little community, we have been blessed with uninterrupted peace, and hardly a single momentary jar has invaded our sabbath-home. All our concerns have been managed with commendable fidelity and wisdom on the part of those who have been entrusted with their charge. The number of our proprietors and worshipers has increased. Accessions to the church have been recently greatly multiplied. New manifestations of social feeling and of spiritual life have strengthened our union, and refreshed our hearts. And now, through all the perplexities and differences with which the question of demolishing this old house of worship, and building a new, has been necessarily involved, we find ourselves sitting together for the last time around this beloved altar, with no sentiments, I hope and believe, which are uncharitable towards each other, or uncongenial with the spirit of Peace and Love.

I cannot express the satisfaction and the gratitude I feel at the condition of this parish, in these last hours of our occupancy of this old temple. How sad, how bitterly reproachful would be our reflections, if we were leaving it in discord and confusion and weakness. How deep and stinging would be our consciousness of shame, if, after all the pious multitudes, whose care has preserved it to our hands and whose prayers have consecrated it to our hearts, we were now compelled to feel that the years of our possession of it,

the last years of its existence, had been stained with unworthy dissensions and disgraced with faithlessness and neglect. Thanks, thanks be to God that we are spared such misery as that! Thanks, that we leave it in no worse spiritual or temporal condition as a society, than when it came into our hands! thanks, that its walls do not come down because we are a dwindling congregation, without heart or ability to repair the dilapidations of time! Thanks, that it does not crumble around us because we are indifferent or dead! but rather because we are straitened by its bounds, and feel the stirrings of a growing life that, in the order of Providence, prompts us to throw off its walls, that a more spacious and beautiful structure may rise up in their stead.

Yet let there be no boastful nor ambitious feeling in our hearts. A more consistent emotion is that of wonder at the long-suffering mercy of our God. "My soul shall make her boast in the Lord. Not unto us, O Lord, not unto us, but unto thy name give glory!" for thy great compassion and forbearance towards us. For, how poor have been our best offerings! how cold our warmest prayers! When we consider how many hallowed hours we have spent in these courts, what voices have here addressed us, what vows we have made, we cannot certainly go out for the last time over that threshold with any other than a lowly step, and a contrite heart. May God in his mercy pardon all our offences and the offences of our fathers, that have ever defiled this sacred place; — all formal worship; all unbrotherly sentiments; all

comings before him with mind polluted and heart unsanctified; all worldly thoughts that have mingled with our devotions; all evil hearts of unbelief; all grievings of his Spirit; all liftings up of the soul unto vanity; all high looks and proud hearts; all mockings at his mighty word; all stubborn impenitence and resistings of his grace; — for verily we have not always honored Him with our sacrifices, but have too often wearied Him with our iniquities.

But I should do injustice, no less to my own feelings than to those to whom this Society has stood most deeply indebted, if I were to finish this sketch of our history, without respectful and honorable allusion to those excellent men who, from generation to generation, have held up the hands of the ministers and stood as the pillars of this church. Time would fail me to enumerate them all, — though every one of their names is worthy of being registered in our remembrance. At the head of these stands Deacon John Tudor, — a man of no less sincere piety than sterling honor, prudent in affairs and systematic in all his arrangements. His labors for the good of the society, during his own day, were various and indefatigable. Nor was he unmindful of the benefit of those who should come after him. Nearly all the most valuable records of the church and society, during the eighteenth century, were fully and carefully kept by himself. If it were not for his careful and untiring pen, nearly the whole of the ministry of Welsteed, Gray and Pemberton, would have been to us but little better than a blank. He was also a pecuniary

benefactor of the society, and treasurer for about forty-two years. In the same connection should here be recorded the long and valuable services of Deacon Samuel Parkman, whose loss to this society was deeply lamented, and whose many claims to its respect and gratitude received, at his withdrawal, heartfelt and substantial testimonials.*

I would gladly prolong the catalogue, even to our own day. I would gladly marshal before you the whole procession of the staunch friends and supporters of this house, from its erection to its fall. There is not one of them whose memory I do not bless. There is not one who has done it good or prayed for its peace, whom I do not thank and love. And, especially do I, on this day, recall with renewed affection and gratitude the images of every one who, since the beginning of my own humble ministry, has lent his aid to the furtherance of God's holy work, or contributed to the honor and strength of this beloved congregation. The dead live in my remembrance, and the living shall never die from it. I feel their value now. I feel it every day. May God multiply to our society and our church the number of such wise and faithful men, — men who will stand by the altar and lend their shoulders to the ark, — men who will love the very gates and walls of our Zion, for the sake of God and Christ, to whom our temples are consecrated, and for the precious interests of man's immortal nature and social well-being, of which they

* See Appendix, N.

are the watch-towers, the nurseries, and the garrisons from age to age.

And now, my friends, before this ancient landmark is removed out of its place, let us contemplate the lessons which it is calculated to impress upon the thoughtful mind. What changes have taken place around it, since it first occupied this spot! what revolutions in this country and in the world! what mutations of opinion, of government and of social life! what transformations on the face of the earth! what convulsions of empires! But the *institutions and ordinances of the Gospel* still abide unshaken, — often attacked but ever unharmed; in one period apparently sinking into neglect; at another, renewing their hold upon the reverence and affections of men; always striking their roots deeper into the heart of humanity, and spreading them wider beneath the foundations of society, from the agitations which heave, and the convulsions that overthrow the things that can be shaken; and always rising serene and majestic from the mists which obscure, and the floods which threaten to overwhelm them. *Confidence, calm, entire confidence in their perpetuity* is a lesson which I read as if it were inscribed in characters of light upon this hoary pile.

Even within our own day, we have seen the popular tendency apparently setting strongly away from the institutions which our fathers' loved. But we are also seeing the tide of opinion in our churches flowing back again with a fuller swell. It is a cause

of heartfelt satisfaction that no page in the records of this church, affords such numerous evidences of devoted attachment to the ordinances of the Gospel as the very last, and that similar indications are manifested in nearly all our churches. I believe it admits of demonstration, that at no period since the foundation of this house was laid, has the Sabbath been more generally and properly honored; houses of worship more largely frequented; the Lord's supper more fully attended, and the interests of true religion in a more promising condition in New-England, than at the present hour. And why? but in part for the attacks which the institutions of Christianity have, in recent times, sustained? Why? but because the very progress of intellectual light, whilst it has dispersed much of the superstition with which they have been surrounded, has displayed more clearly to the illuminated mind their intrinsic advantages and claims? Why? but for the very reasons which, a few years ago awakened our apprehensions,— the onset of Rationalism, and the mistaken opposition of partial reformers? We have made trial of what philosophy and Rationalism can do for our spiritual edification, and we have seen and felt the end of their perfection. We have proved the word and the power of those who would have persuaded us that the world has outgrown the holy ordinances of the Gospel, and would have given us in their stead a religion altogether spiritual and imaginary, — disconnected from the pillars and the corner-stone of the visible church, which God, through his Son, has set up, for the landmarks

and bulwarks, and centre of union of the faithful to the end of time. But the voices of these charmers, charm they never so wisely, though they have beguiled many for a season, have not had the authoritative and divine tone of him who spake as never man spake, nor can speak. The porter of the heart openeth not the door of its inner sanctuary save to the true Shepherd. His sheep hear his voice, and follow him; but a stranger will they not follow, for they know not the voice of strangers. And though for a time, they may wander away from the fold of safety, after one calling sweetly from the tops of some cloud-covered mountain, or another piping musically in the enchanted fields of unrestraint, yet, having wandered up and down, and near and far, seeking rest and finding none,— by and by, they will hear the voice of their forsaken Saviour, floating through the shades of night that are gathering thickly around them, as he calls his wanderers home, with that well-known cry of resistless tenderness, "Come unto me all ye that are weary and heavy laden, and I will give you rest,"— and their tired feet will turn back to the pale of peace, to go astray no more. And so it will be through the ages that are to come. Ever hath the seeking sparrow found a house, and ever will the wandering swallow find a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts, my King and my God!

Another lesson is imprinted upon my soul with the image of this venerable structure, a lesson of *hope for the generations that are to come*, — glad hope for

the unfolding destiny of mankind. For, what progress has society made since the corner-stone of this edifice was laid! That "more light," of which the sainted Robinson prophesied, as he turned his calm and pure eye towards the glorious visions of the spiritual morning, which God showed him to be about to break across the dark waters of the Western ocean, has already broken upon these latter days. If one of those ancient men of God who watched the rising of these walls, were to come back and mingle with ourselves who are about to take them down, what astonishment would strike him dumb; what gratitude, too strong for utterance, would swell in his heart! The battle of political and religious freedom, which he anticipated would by and by come on, and to which he looked forward with such anxious expectations, has already hopefully commenced. The seeds of reforms which he planted, have sprung up. The prayers which he breathed for the generations to come, the things which he waited for, but never found, are hastening to their fulfilment in our day, and beginning to be revealed to our babes. And we and our children, if we are but faithful to the mighty trust of the most glorious present which the world has yet seen, may turn our faces forward with a still more hopeful gaze, and expect, that ere the new temple which we are about to rear shall crumble with age, or be exchanged for a more spacious and beautiful house, its turrets shall be gilded by a yet more glorious light, and its worshipers rejoice in a yet more perfect manifestation of the kingdom of Heaven on earth.

And now, my friends, the time has come for us to take our last farewell of this beloved house. It is hard to realize that we shall never meet in it again, — that the delightful and hallowed hours we have spent under its roof are ended, and shall never be renewed. It is painful to think that when another Sabbath dawns upon the earth, our eyes shall seek in vain for its glittering spire, and our steps turn slowly and sadly to some other temple. But we have not parted from it without long consideration. We do not leave it without a pious regret.

Farewell, then, a long, a fond, an eternal farewell to its sacred walls. Farewell house of our fathers, and of our fathers' God! Lovely, and dear, and venerable, has been thy hoary image to our eyes, nor shall it ever be effaced from our memories. Thy sacred uses are ended. Thy work of piety is done. The last echoes of our prayers are lingering amidst thy arches. The last incense of our worship is ascending around thy altar. Sink, then, to the dust! Fade forever from our sight! Fall, crumble and pass away! The temple of the Holy Ghost remaineth. The spiritual house that we have builded to God in our hearts abides unshaken. The sentiments that have consecrated thy courts, shall flourish when the earth and the Heavens are no more.

And yet, thanks be to God, not all that belongs to this house is destined to pass away. The sacred vessels that have contained the emblems of our Saviour's love, and which have so often been spread before us here, will go with us, and attend us, and

welcome us again, by the grace of God, before another altar, and under the shadows of other walls. By this beautiful bond of union our two Sabbath homes will be connected together, — the home of our remembrance be linked to the home of our hope. Let this, then, my beloved Flock, be emblematical of the strength of our fellowship, and the spirit of our union and intercourse, till by the blessing of Heaven we meet at length, with new songs of gratitude, and new purposes of piety, to consecrate the house that we are about to build to the God of Holiness and of Love.

APPENDIX.

Note A. Page 8.

I have consulted, in relation to this controversy, the records of the New North Church, several pamphlets in the library of the Boston Athenæum, Mr. Ware's "Century Sermon," and "Historical Notices of the New North Religious Society." The aggrieved party first published "An Account of the Reasons why they could not consent to Mr. Peter Thacher's Ordination." A reply soon followed, entitled "Vindication of the New North Church from several Falsehoods, &c., by several of the Members of that Church." Increase Mather published "A Testimony to the good Order of the Churches," in which he censured the proceedings of the New North Church, as contrary to congregational principles and precedents. To this Messrs. Webb and Thacher replied, in a small pamphlet containing "A Brief Declaration in behalf of Themselves and their Church," &c.

It appears that it was reported that "a minister of the town" was concerned in getting up the first pamphlet mentioned above; or, at least, that he "overlooked and corrected the press-work whilst it was printing." The minister alluded to was Cotton Mather. The authors of the "Account," &c., have appended an advertisement to their pamphlet, declaring that "the report is utterly false," and affirming that "no minister in this town, nor in the whole world, ever saw or corrected one word of the whole."

I have quoted the answer of the dissentients to one of the reasons brought forward by the friends of Mr. Thacher, in justification of his removal from his parish at Weymouth. Their objections to other reasons are worth reading: —

"It is said, that others have done so before him. To this we answer thus: If they have, they have had better reasons to give, than have

been given in this case; and though they have, yet the hurt and evil that has been done thereby, has outweighed, or at least balanced the good.

"It is said, he was unable to perform the work of the ministry in Weymouth; particularly, visiting his parishioners. To this we answer thus: he did not serve an Egyptian task-master, that required the full tale of brick, without the least straw afforded. God does not desire, nor require his ministers to do a work when they have no strength afforded them to do it; if Mr. Thacher did according to his ability, he would never be faulted for not doing that which he had no strength, power or ability to do.

"It is said, that Mr. Thacher complained of the little good he did by his preaching there, that there were no seals of his ministry; and hence his discouragement arose. To this we answer thus: 1. If he was faithful in his work, he need not doubt of a glorious reward hereafter, though he was very unsuccessful in it. So the prophet comforted himself. Isaiah, xlix. 4: 'Then I said, I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.' And in verse 5: 'Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.' 2. God must be waited on, and not prescribed to; the Spirit worketh as it pleaseth; the wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit. Though a minister toils all night, and taketh nothing, yet for aught he knows, in a little time, he may have many for his joy and crown of rejoicing in the day of the Lord.

"It is said, that Mr. Thacher came to Boston for the delight and benefit of conversation. To this we answer thus: If he be so bright a man, as he is said to be, then the need of conversation to brighten him is so much the less, and more inconsiderable. Notwithstanding this reason for his removal, yet he ought not to have left that church, over which the Holy Ghost had made him overseer, for his own delight and benefit; he ought to remain unto the end in that town, which God in his Providence had fixed him in."

Mr. Ware's opinion seems to me perfectly correct, viz: "that the New North people wrote with most moderation, though they were clearly in the wrong; while the advocates of the New Brick, though on the right side, lost all command of their temper."

The *result* of Mr. Thacher's connection with the New North was certainly in the end favorable to the interests of that church, and justified the good opinion, formed by those who supported him, of his fitness for that place.

Note B. Page 18.

The old clock, after various fortunes, fell into the hands of the auctioneer, in January, 1839. The following appropriate speech was writ-

ten for the occasion of the sale, by some lover of ancient relics. It was *said* to have been read by the auctioneer, but for the truth of this statement I cannot vouch.

"Here is the relic of the early days of our country's annals, a remnant saved; antique of its kind, and venerable for every association connected with its history; — the old church clock, bearing a mark of patriarchal longevity in the date, that speaks it one hundred and eighteen years of age. Yet, while it has ticked and struck off the thousand and tens of thousands, who have looked on its calm face, into eternity, it is still in good time, and going! going!! going!!!

"Though its existence was begun in the land of Kings, moved by the spirit of our pious fathers it followed them to the land of pilgrims, and was consecrated to serve in the house of God, whom they came hither to worship as the children of his kingdom, and not as spiritual slaves to earthly despotism.

"This sober, ever-going clock came over in the days of caution and sanity. It came when a *sea voyage* was a serious thing, and *religion* a serious thing, and a *church clock* a serious thing. It counted the moments, while the minister of God was preaching, and his hearers listening, of Eternity. It echoed his text, 'Take heed how ye hear.' Then was there real clock-work and order in men's minds and principles. Vanity did not then stare this venerable monitor in the face, and study the while how to display its plumage. Avarice did not dare, under its measured 'click,' to be planning in the temple how to lay up goods for many years. Nor was pride then puffed up by the breath of its own nostrils, while this minute hand was showing its duration cut shorter at the beat of every pulse.

"Now, who will let this venerable memento of those days be desecrated? Who will not wish to possess himself of it, as a relic of the age of simplicity and godly sincerity?

"Look at its aged but unwrinkled face. It is calm; for it has not to answer for the sermons it has heard. Look at it, ye degenerate sons of New-England! Do ye not seem to see the shade go back on the dial plate to the days of your fathers, and to hear the voices of those aged servants of God, who went from their preaching to their reward?

"I would speak more, but the hour is come. To whom shall it be sold?"

Note C. Page 22.

The names of the twenty-four persons who first associated for the building of the New Brick, and purchased the land, were the following: — Alexander Sears, Solomon Townsend, John Waldo, Owen Harris, James Tileston, Nathaniel Jarvis, Thomas Lee, Jonathan Mountfort, William Arnold, Benjamin Edwards, Peter Papillon, Thomas Dagget, Daniel Ballard, Robert Gutridge, Robert Oring, Edward

Pell, Samuel Burnell, Francis Parnall, Thaddeus Macarty, James Barnes, James Pecker, James Halsey, Ebenezer Bridge, Ephraim More.

The building committee consisted of John Frisel, Thomas Lee, Jonathan Mountfort, Alexander Sears, James Tileston, James Pecker and Edward Pell.

The following persons gathered into a church-state, viz: Alexander Sears, Solomon Townsend, William Lee, Nathaniel Loring, Moses Pierce, Daniel Pecker, Josiah Baker, Henry Wheeler, John Waldo, James Tileston.

"*July* 19, 1722. It was agreed upon and voted, that the sacrament of the Lord's Supper should be administered in the revolution of every fourth Sabbath from August 12, 1722."

The services at the ordination of Waldron were as follows, viz: Mr. Sewall offered the introductory prayer; Cotton Mather preached from 1 John, iv. 7; Increase Mather gave the charge; Mr. Wadsworth the right hand of fellowship; and Mr. Waldron closed with prayer.

William Waldron was a descendant from the family of Cutts, from which have sprung many distinguished persons, and the members of which have intermarried with some of the best families in New-England. His father, Col. Richard Waldron, was first married to a daughter of John Cutts, President of New-Hampshire. His mother was Elinor Vaughan, also a descendant from the family of Cutts. His brother Richard was Secretary of New-Hampshire. His sister Abigail married Col. Saltonstall of Haverhill, Mass. His only daughter became the wife of Col. Josiah Quincy, of Braintree, Mass. The Lowells of Boston are also descendants of the family of Cutts.

The following is the story of the Indian massacre to which allusion was made in the discourse:

"In that part of the town of Dover, which lies about the first falls in the river Cocheco, were five garrisoned houses; three on the north side, viz: Waldron's, Otis's and Heard's; and two on the south side, viz: Peter Coffin's and his son's. These houses were surrounded with timber-walls, the gates of which, as well as the house doors, were secured with bolts and bars. The neighboring families retired to these houses by night; but by an unaccountable negligence, no watch was kept. The Indians, who were daily passing through the town, visiting and trading with the inhabitants, as usual in time of peace, viewed their situation with an attentive eye. Some hints of a mischievous design had been given out by their squaws; but in such dark and ambiguous terms, that no one could comprehend their meaning. Some of the people were uneasy; but Waldron, who, from a long course of experience, was intimately acquainted with the Indians, and on other occasions had been ready enough to suspect them, was now so thoroughly secure, that when

some of the people hinted their fears to him, he merrily bade them to go and plant their pumpkins, saying that he would tell them when the Indians would break out. The very evening before the mischief was done, being told by a young man that the town was full of Indians and the people were much concerned; he answered that he knew the Indians very well and there was no danger.

"The plan which the Indians had preconcerted was, that two squaws should go to each of the garrisoned houses in the evening, and ask leave to lodge by the fire; that in the night when the people were asleep, they should open the doors and gates, and give the signal by a whistle; upon which, the strange Indians, who were to be within hearing, should rush in, and take their long-meditated revenge. This plan being ripe for execution, on the evening of Thursday, June 27th, two squaws applied to each of the garrisons for lodging, as they frequently did in time of peace. They were admitted into all but the younger Coffin's, and the people, at their request, showed them how to open the doors, in case they should have occasion to go out in the night. Mesandowit, one of their chiefs, went to Waldron's garrison, and was kindly entertained, as he had often been before. The squaws told the major, that a number of Indians were coming to trade with him the next day, and Mesandowit while at supper, with his usual familiarity, said, 'Brother Waldron, what would you do if the strange Indians should come?' The major carelessly answered, that he could assemble an hundred men, by lifting up his finger. In this unsuspecting confidence, the family retired to rest.

"When all was quiet, the gates were opened, and the signal was given. The Indians entered, set a guard at the door, and rushed into the major's apartment, which was an inner room. Awakened by the noise, he jumped out of bed, and though now advanced in life to the age of eighty years, he retained so much vigor as to drive them with his sword, through two or three doors; but as he was returning for his other arms, they came behind him, stunned him with a hatchet, drew him into his hall, and seating him in an elbow chair, on a long table, insultingly asked him, 'who shall judge Indians now?' They then obliged the people in the house to get them some victuals; and when they had done eating, they cut the major across the breast and belly with knives, each one with a stroke, saying, 'I cross out my account.' They then cut off his nose and ears, forcing them into his mouth; and when spent with the loss of blood, he was falling down from the table, one of them held his own sword under him, which put an end to his misery. They also killed his son-in-law, Abraham Lee; but took his daughter Lee with several others, and having pillaged the house, left it on fire. Otis's garrison, which was next to the major's, met with the same fate; he was killed, with several others, and his wife and child were captivated. Heard's was saved by the barking of a dog just as the Indians were entering; Elder Wentworth, who was awakened by the noise, pushed them out, and falling on his back, set his feet against the gate, and held it till he had alarmed the people; two balls were fired through it, but both missed him. Coffin's house was surprised, but as the Indians had no particular enmity to him, they spared his life, and the lives of his family, and contented themselves with pillaging the house. Finding a bag of money, they made him throw it by handfuls

on the floor, whilst they amused themselves in scrambling for it. They then went to the house of his son, who would not admit the squaws in the evening, and summoned him to surrender, promising him quarter. He declined their offer, and determined to defend his house, till they brought out his father, and threatened to kill him before his eyes. Filial affection then overcame his resolution, and he surrendered. They put both families together into a deserted house, intending to reserve them for prisoners; but whilst the Indians were busy in plundering, they all escaped.

"Twenty-three people were killed in this surprisal, and twenty-nine were captivated; five or six houses, with the mills, were burned; and so expeditious were the Indians in the execution of their plot, that before the people could be collected from the other parts of the town to oppose them, they fled with their prisoners and booty."

"*August* 23, 1725. Voted, that Mr. Waldron be supplied with constant help for six months next ensuing from this day."

"*February* 28, 1726. Voted, that Mr. Waldron be supplied with help, until the annual meeting in July next."

"*February* 6, 1727. Voted, that Mr. Waldron be paid out of the treasury thirty shillings per week besides his stated salary, until the annual meeting in July next."

Such votes were often passed "whilst there was but one minister, it being thought that the strength of one was inadequate to the whole duty."

"*September* 4, 1727. The afternoon was spent in prayer for our sick pastor, that God would graciously please to recover him, or fit him for his holy will. That he would also prepare this people for a resignation to the will of our Almighty Saviour, and that we may be kept in the bonds of unity and peace."

Mr. Waldron's salary was continued to his widow for four months and a half after his decease.

Note D. Page 22.

Mr. Welsteed's ordination took place on the 27th of March, 1728. "Mr. Sewall and Mr. Cooper prayed before and after the sermon. Mr. Welsteed preached. Mr. Walter gave the right hand of fellowship, and Dr. Colman the charge."

Mr. Welsteed married a sister of Governor Hutchinson.

"*November* 18, 1728. The Rev. Mr. Welsteed being about marrying, and as there will arise the charge of house and fire-wood thereby,

voted, that there be allowed him seventy pounds a year out of the stock."

"*February* 11, 1733. Voted, to add four persons to the Standing Committee, viz: the Rev. William Welsteed," &c.

"*June* 25, 1733. The church met at the pastor's house, and voted, that on Tuesday, the 10th of July next, we would separate a few hours for religious exercises, particularly to humble ourselves under the frowns of heaven, in the lamentable and sensible withdrawal of the Spirit of God from us, in that so few are inquiring their way to Zion with their faces thitherward."

The letters of Waldron are some of them interesting. I have thought it not out of place to insert here a few extracts from some of them, relating to the circumstances and men of his times.

DESCRIPTION OF PROFESSOR WIGGLESWORTH.

"And this leads me to Mr. Wigglesworth, whom your preposterous managements have obliged me to mention after Mr. Welsteed. I must needs say I can't in justice imagine that this good gentleman is second to any. He is certainly *a* first rate, if not *the* first rate. His body is the less acceptable part of him, and that is in no wise to be despised. As for his intellectual powers, his being chosen into the professorship by some of our wisest and best men, must speak him superlative. As for his public preaching, you would guess him almost to be under an inspiration in it. His delivery is with great deliberation and distinctness. He has a small, still voice, not loud but audible. As for the impediment you mention, it is only a graceful lisp that does not at all affect his speech to make him unintelligible. When I have heard him preach I never observed but that every syllable was clearly articulated. And as for his never being a candidate for the gospel ministry, it is a mistake. He always was so, ever since he preached, and is so now. He has been in nomination (though I don't so well approve the method) more than once, and the reason why he has been neglected, is owing only to the ignorance and unskilfulness of the rabble, which make the majority. They disgust everything but noise and nonsense, and can't be content to sit quiet unless their auditory nerves are drummed upon with a voice like thunder. His meeting with no acceptance is a great reproach upon the understandings of the multitude. I guess he would hardly be prevailed to leave his business here only to make a fruitless journey, for I don't think he has any thing in prospect — I mean a settlement — any further. The learned this way would be loth to part with him. He is treated with great respect this way, and should he come to Portsmouth, your clergy, though his seniors, must stoop to him. As for his deafness I look on it as a good ministerial qualification. Mr. Prince is an excellent preacher, a fine scholar, has but an uncouth delivery. He is raw and uncultivated, not much of a gentleman. I should, for my part, pretty much suspect his conduct among you. I asked the professor whether, if he should be asked to preach anywhere for a small term, he would leave his business, and mentioned Piscataqua to him. He replied that he should consult the president in such an

affair. But he added, 'I believe it will be best for them to hear only one.' He is a very prudent man, and I am confident that if he had been sent to after the same manner that Mr. Welsteed has, he would not have come; and yet he is an humble, meek, modest man."

* * * * * * *

"The other day I was in at Mr. Colman's; Mr. Cooper was there too. After other talk, we fell upon Piscataqua; they asked how matters stood there. I told them I heard that there were some of you inclined to hear the professor; and, said they, then they'll have him if they are a people of any taste and relish, which they determined that you were; and I must needs say that it is now a critical juncture, and the professor's office seems to be so clogged and cumbered, that a good settlement would, I believe, draw him from his professorship. His salary is but eighty pounds; though Mr. Colman, who is one of the corporation, says, his endeavors shan't be wanting, to advance it to one hundred and twenty pounds per annum. The professor is not one of the corporation, which seems necessary not only to dignify his office, but also to the faithful discharge of the duties of it. He has been chosen into the corporation, but disaccepted by the overseers, for no other reason, that I know of, but in contradiction to them that elected him — for you know that there is no harmony between the overseers and corporation. He is on all hands allowed to be a meek person, and I apprehend that in a short time that matter will be reconsidered, and he allowed and confirmed; when, if an advanced salary follows, I fancy he will be seated and fixed. No such suitable person as he can be found for that business."

MEETING OF THE OVERSEERS OF THE COLLEGE.

"Last Wednesday, (dated October 14, 1723,) the Overseers paid a visit to that venerable lady, our Alma Mater. Their business was an inquisition into the state of affairs, and we found things not to be so well as we could have wished. Mr. President endeavored to beat off the design's proceeding, but was conquered. When night approached, the wind and rain were perpetuous, and it was proposed and agreed upon to tarry the night over, and perfect the business — for entry only had been made. While the matter of a tarry was agitating, Mr. President takes leave, and bids good night. One of the Overseers told him that we intended to proceed in business, and expected that he would not leave us. To these he gave some short, slight, contemptuous reply — and went off. This then raised the resentment of many, and they talked with heat and warmth of Mr. Leverett's unworthy treatment of them; and of sending over to him to require his attendance, &c. Mr. Appleton, your classmate, stood by all this while, and at length took occasion to drop off. 'T was guessed, and he could not deny it, that he had been over to inform Mr. President how things stood. For the President came over in a very little time in the utmost good humor, and sat till the matter was entirely finished, and then invited several over to take a lodging with him, with whom your unworthy brother was numbered, but did not go. Thus I have given you a summary of that visitation."

MR. GEE'S ORDINATION.

"On Wednesday last the ordination of Mr. Gee was proceeded in. The affair was carried on with so much seriousness and awful reverence, that if I had been wavering about the validity of our ordination before, I should have been then fixed and established by the solemnity and religious devotion visible in all parties at the sacred action. Every man's soul seemed to be in it."

CHRIST CHURCH.

"Yesterday, (December 30, 1723,) the new church at this end of the town was met in, though very much unfinished. People flocked to it in abundance. What made them so hasty to improve it, as I am informed, was because Dr. Culter's salary was not to begin, till he began to preach there. There seems to be a considerable strangeness between Harris and Culter as well as a great dislike of one another, and there seems to be a breach among their people."

REV. MR. ROGERS, OF PORTSMOUTH.

"I know not how to begin to condole the sad state of poor Portsmouth in the awful breach made upon them in the death of the renowned Rogers — so every way valuable and worthy. You hardly yet begin to feel his loss. I think no man would have been missed so much as he in all your province. The ministry in his death have a breach made upon them, wide like the sea. He was their head. But, alas! their crown is fallen. I seem to feel a heavy share in his loss. The news of his death was as sadly affecting as any I have heard. What shall I say of him? My father, my father! may heaven furnish a successor for you that may inherit much of his spirit. Please to let me have an account of his funeral. He deserved to be buried in the city of David, among the kings. When he died, a great man fell in Israel."

MR. WIGGLESWORTH'S "SOBER REMARKS."

"Here are some sober remarks published upon a book, called 'A modest proof of the order and government settled by Christ and his Apostles in his Church.' The answerer is Master Wigglesworth — though it is a secret and must be concealed. Notwithstanding, *you must not think them all made by the same hand.* Where there is any bitterness shown in them, where there are any ungentlemanly jeers, that excellent man utterly disclaims them. But the most ingenious and argumentative part of the book is his. But I really intreat you not to mention this on any account, for he is greatly solicitous of having the matter remain a secret. He industriously conceals himself, and there are but three or four at most who know anything about it."

WITCHCRAFT.

"There is a story started in town (February, 1723) of a certain woman who is suspected of witchery. 'T is certain that here are two men that have been unaccountably harassed and disturbed in their business at sea, by cross winds and unsuccessful attempts. One man they

put ashore at Martha's Vineyard. He was strangely taken with a deadness on one side of him — they despairing of his life. But when they had rid the vessel of him, they set sail with a pleasing gale. But it was observable that all the time this man was on board, the wind was right ahead; so that they determined that he was the Achan that troubled the sloop. He is since come to town. The occasion of the suspicion is some threatening speech which the old woman used when this man's wife discharged her from their house — for she was a boarder with them. The other man who sailed in another vessel had his adversities. He lately had a lawsuit with her. Now you may believe, if you please, or may let it alone."

SALUTE ON SUNDAY.

"The man-of-war fired her guns yesterday, (October 19, 1723.) It was the Lord's day and the King's Coronation day. Methinks we had better spare an empty compliment to an earthly prince, than to affront the King of kings, and bellow out our profanations of his holy day."

In 1736, the society were desirous of settling a colleague with Mr. Welsteed. There had recently arrived in Boston, Mr. William Hooper, a native of Scotland, "a man of more than ordinary powers of mind, of a noble aspect, an eloquent, popular preacher." * The society were much attracted by his gifts, and contrary to the advice of Mr. Welsteed, extended to him an invitation to settle with them. His reply is preserved amongst our church papers. It is written in a very fine and beautiful hand, and is as follows: —

"*Medford, January* 27, 1737.

"Reverend, honored and beloved:

"I have seriously considered the invitation you gave me to be a settled minister of the Gospel among you, and I have consulted my friends upon it. I adore the wonderful goodness of God, who brought me safe to this land, and hath given me so much favor with strangers. I pray that I may be enabled to direct all my behavior to the glory of so kind a Being, the advancing of the kingdom of Jesus Christ, and the welfare of his church and people. I most heartily thank you, gentlemen, for the singular honor you have done me, in thinking me worthy to be called to the great and important office of a minister of the everlasting Gospel. I hope, while I live, I shall maintain a constant sense of your generous and undeserved respect; and it is with the greatest reluctance, I must at last acquaint you, that I cannot serve you in what you desire of me; though at the same time I must confess, that my uneasiness is not so great as otherwise it would be, when I consider that you are already under the pastoral care of so worthy a gentleman as the Rev. Mr. Welsteed. May the merciful Redeemer of

* Dr. Lowell's Historical Discourse.

Souls and the great Head of his Church, bless you and your pastor, and after a life of holiness and righteousness in this world, carry you all to the inconceivable and eternal happiness which he hath purchased, and is preparing in heaven.

I am, Reverend, Honored, and Beloved,
With the greatest respect,
Your most obliged, and most humble servant,
WILL. HOOPER."

Mr. Hooper was afterwards ordained over the West Church, on the 18th of May, 1737. That church was formed on his account. He continued its pastor for nine years, when "he abdicated without a formal resignation, and went to England, to receive Episcopal ordination." He afterwards returned to Boston, and became pastor of Trinity Church.

"1737. *February* 5. Voted, that a day of prayer be observed by this church, and that the congregation be invited to join with us, to implore the divine conduct and blessing in the important affair of settling another minister."

"1737. *March* 21. Voted, that a committee be chosen to wait on Mr. Ellis Gray and discourse with him about his principles in religion."

"1737. *March* 31. The committee reported that they had been with Mr. Gray, and discoursed with him upon the head they were desired to, and had received satisfaction from him. He modestly and freely declared to them that in point of doctrine he received the Westminster Confession, and in point of discipline, the New-England Platform, as agreeable to the word of God."

Mr. Gray was ordained, September 27, 1738 The services commenced with prayer, by Mr. Welsteed, Dr. Cooper "being providentially hindered." Mr. Gray preached from Isaiah vi. 5—8; Mr. Webb made the prayer after the sermon; Dr. Colman gave the charge, and Dr. Sewall the right hand of fellowship. The Rev. Nehemiah Walter joined in the imposition of hands.

Edward Gray, the father of Ellis, came to this country from England at the age of thirteen. He served his time with Mr. Barton, at Barton's Point, (so called after him,) as a ropemaker. Dr. Chauncy preached a sermon on the occasion of his death, which took place July 2, 1757, in the eighty-fourth year of his age. He speaks of him in the highest terms of eulogy, which he says, "cannot, as is usual, disgust any one, as being esteemed a compliment to the dead, rather than his just character, since he was a person so unexceptionable, so unenvied, unless for his goodness, and so universally well spoken of, both while living, and now he is dead." He married twice. His first wife was named Harrison, by whom he had six children; one of whom, named

Harrison, was Treasurer of the Province, and left Boston with the British troops, March 17, 1776, as did also his son. His daughter married Samuel A. Otis, father of the present Harrison Gray Otis.

On the death of his first wife, he married a Miss Ellis — a neice of Dr. Colman's wife. Dr. Colman sent for her from England, with a view to this marriage. By her he had five children, of whom the oldest was our Ellis Gray. He married a lady by the name of Tyler. Their daughter married Mr. Carey, late of Chelsea, one of whose daughters was the second wife of the late Rev. Dr. Tuckerman. A grand-daughter married Judge Wilson, one of Washington's first District Judges of the United States Court; another, Joseph Hall, late Judge of Probate for Suffolk County. Dr. Thomas Gray, of Jamaica Plain, is a nephew of Ellis Gray.

"Voted, to raise a sum of money in such way as shall be thought most proper, for a present to our reverend ministers."

Votes of this sort occur very frequently.

Mr. Gray died at the age of thirty-seven; Mr. Welsteed at fifty-seven. Their portraits hang in the rooms of the Historical Society. The bills of their funeral expenses have been preserved. For Mr. Gray's funeral were subscribed eight hundred and sixty-eight pounds. The charges were six hundred and fifty-three, and two hundred and fifteen were given to his widow. Some of the items are as follows: "wine, rum, pipes, tobacco — ten pounds. Shoes and cloggs. Hose and gloves," to a very large amount. "Necklace for the negro. A large beaver hat for Mr. Welsteed. Three ditto for Mr. Gray's two sons and negro. Fifteen candles. Black shoe-buckles." A great many "gold rings. Handkerchiefs. A light gray bob wig for Mr. Welsteed. Tolling six bells," &c. &c.

Note F. Page 30.

"The first bell was hung in 1743, and the same year the meeting-house was for the first time painted. This bell was removed and sold in 1780, and the bell of the Old North, which was larger, was hung in its place. It was injured in 1792, and forbidden to be rung, except in case of fire, till it was re-cast, in the same year, and was the first bell from the foundry of the late Paul Revere, Esq., which appears by the following inscription upon it: 'The first bell cast in Boston, 1792, by P. Revere.'" [*Note to Mr. Ware's Century Sermon.*]

NOTE II. Page 32.

Dr. Pemberton was chosen December 31, 1753, by a unanimous vote of the church, and by fifty-four votes of the congregation, two persons not voting. The arrangement of services at his ordination has not been recorded. The following is a copy of the doings of the Synod and Presbytery, by which he was dismissed from his charge in New-York : —

"AN EXTRACT OF THE MINUTES OF THE SYNOD CONVENED AT PHILADELPHIA, *October* 4, *A. D.* 1753.

"A representation being made to the Synod by the Rev. Mr. Pemberton, and some members of the Presbyterian Congregation in New-York, of unhappy divisions still subsisting among them, and requesting their assistance in their present distressing circumstances — the Synod do appoint the Rev. Messrs. William Tennant, A. Burr, Richard Treat, Charles Beaty, Samuel Davis, David Bostwick, Elihu Spencer, Caleb Smith, and John Rogers, a committee to meet at New-York, on the fourth Wednesday of this instant, October, at ten o'clock, A. M., with full power and authority to transact in the affairs of said Congregation, as they shall judge necessary, in order to heal their divisions, and promote the interest of religion among them.

D. BOSTWICK, *Clerk of the Synod.*

"AN EXTRACT OF THE MINUTES OF THE COMMITTEE MET AT NEW-YORK, *according to the above appointment*, *October* 24, *A. D.* 1753.

"This Committee, considering the many special difficulties Mr. Pemberton labors under, do allow him a month's time of trial, and if, upon a faithful endeavor to heal the divisions, and serve the interest of Christ's Kingdom among them, he finds all his attempts vain, and still continues his desire of removal, they judge it best that he should then be left at liberty to go or stay as he shall think most consistent with his duty.

D. BOSTWICK, *Clerk of said Com.*

"THE PRESBYTERY OF NEW-YORK, *pro re nata*, MET AT NEWARK, *January* 30, *A. D.* 1754.

"The Rev. Mr. Ebenezer Pemberton having been for many years a worthy member of this Presbytery, and lately dismissed by commission of the Synod, from his pastoral charge of the Presbyterian Congregation in New-York, and being now, as we understand, removed to Boston : — These may certify that said Mr. Pemberton is a regular minister of the Gospel, of an exemplary, pious conversation, who has to an uncommon degree maintained the dignity of the ministerial character ; the Presbytery heartily grieve at the departure of so truly valuable a member from among them, and would cheerfully recommend him as one whom God hath eminently endowed with ministerial abilities, whose labors have been acceptable and highly esteemed throughout these churches.

"Signed by order. A. BURR, *Moderator.*

"CALEB SMITH, *Clerk.*"

"*July* 10, 1759. Voted, that the Standing Committee be desired to wait on his Honor, the Lieutenant Governor Hutchinson, to invite him to sit in the fore seat, and that a cushion be made for his use."

"*May* 26, 1766. On a motion made and seconded respecting making our elder's seat and the deacon's seat into one, as it has lately been done at Mr. Cooper's and the Old North churches; it was voted, unanimously, that it be done as soon as may be, and that some persons go with a carpenter and see how the alteration is at the Old North and Mr. Cooper's, that so ours may be done in the most convenient manner."

"*July* 14, 1767. Voted, to have electrical points or wires put up on the steeple."

"*March* 16, 1769. Last night died Deacon Lee, aged ninety. He was one of the first deacons of this church, from the year 1721, and one of the forty proprietors that built the meeting-house. He outlived all his brethren that were the original founders of this church."

"1763. *August* 31. On hearing that the Rev. Mr. Whitefield is soon expected, the committee voted, unanimously, that our pastor be desired to invite him to preach in our meeting-house as often as may be convenient, as the committee apprehend it will be agreeable to the greater part of the people."

An attempt was several times made to settle a colleague with Dr. Pemberton. In 1763, Mr. Tennant was selected for this office, and some action of the church was taken in regard to him, but "he went off, and so the matter dropped."

At the close of the year 1770, Mr. Isaac Story was desired by the church to preach as a candidate, and to settle. Dr. Pemberton did not approve of this choice. The following correspondence and doings took place in relation to Mr. Story's settlement: —

"MEMORANDUM.

"*January*, 1771.

"Several of our brethren desired Deacons Tudor and Greenough to go and discourse once more with Dr. Pemberton on our church's affairs, respecting Mr. Story's preaching with us, &c. Agreeably to said request they went, and after a full hour's conversation, Dr. Pemberton made a proposal, and said it was best to commit it to writing to prevent any mistake; accordingly Mr. Tudor took the words down as Mr. Pemberton spake them, which is as follows, viz: —

"*January* 18, 1771. In conversation this evening, Dr. Pemberton said, that he was freely willing the congregation should hear Mr. Story three or four months, more or less, as they please; nay, that he is desirous they should enjoy their liberty in hearing him; and if, at the expiration of that term, they shall think fit to give him a call, and in consequence of that call he shall be regularly settled amongst them, Mr. Pemberton will give them no obstruction in their proceedings, only reserves to himself the right of private judgment, and cannot act contrary to it, which he thinks they ought to indulge him in, seeing he

allowed them the same liberty: and when he is thus settled, Mr. Pemberton will act with him as his colleague, whatever his private judgment may be.

"This is agreeable to my sentiments. E. Pemberton.

"Dr. Pemberton, in private conversation, used to say, that Mr. Story was in principle a Fatalist, and that his nephew was pretty much in the same way."

"Dear Sir: — With concern we wrote you our last letter; our reverend pastor not seeing his way clear to unite with us in the invitation we had before sent you; but it is with great satisfaction we now assure you, and we have it under Dr. Pemberton's hand, 'that he is freely willing the congregation should hear you three or four months, more or less, as they please; nay, that he is desirous they shall hear you, and if they should give you a call, and you should be settled, he will act with you as a colleague.' Dr. Pemberton writes you by this opportunity, so that you will be fully acquainted with his present sentiments immediately from himself. Our people are as desirous as ever to hear you, and more so. Therefore, sir, we shall take it as a favor if you would, as soon as may be, let us have another specimen of your ability. We wish you all happiness, and are

Your humble servants,

"*Boston, January* 22, 1771. John Tudor,
John Ruddock,
John Marston,
William Paine,
Thomas Hitchborn,
N. Greenough.

"To Mr. Isaac Story.

"Please to favor us with a few lines."

"*Boston, January* 23, 1771.

"Sir: — A considerable number of my congregation desire to hear you preach for some time, and I am desirous they should enjoy their liberty. If you comply with their invitation, you may expect on this and every other occasion the most kind and complaisant treatment from

Sir, your humble servant,

E. Pemberton.

"To Mr. Isaac Story."

"Gentlemen: — I received yours of the third instant. The great unanimity which the church and congregation have manifested in this their invitation, calls for the most serious attention on the one hand, and the most grateful returns on the other. The difficulties that attend my accepting this invitation, you must be sensible are very great, and in a manner insurmountable. Last Monday the proprietors of the new parish in Marblehead had a meeting, after the opening of which, they sent me a unanimous invitation to preach with them two months. This I felt myself obliged to comply with, immediately, as the people were importunate and waiting for an answer. What farther influenced me, arose partly from my not hearing from you, but more from the conversation I had with your venerable pastor, the substance of which was, that I must expect no encouragement from him, &c. It could scarcely

be expected that I should be willing to preach with so respectable a gentleman, when he discovers, even according to your own letter, so great an aversion. My being engaged at Marblehead will, I hope, tend to the peace and establishment of your church, as my accepting your offer would, in his opinion, be the ruin of the same.

"Thus, gentlemen, I have laid before you the whole state of affairs. May the God of all wisdom and of all goodness direct you and me into such measures as shall be for his glory, and the advancement of his Son's kingdom.

"I subscribe myself, with due respects, your, and the church and congregation's humble servant, in our common Lord,

ISAAC STORY.

"*Ipswich, January* 4, 1771.

"*To John Tudor and John Ruddock, Esquires, and Messrs. Thomas Greenough, John Marston, William Paine, Thomas Hitchborn, and N. Greenough*, Committee of the New Brick Church, in Boston.

"P. S. Please to give my regards to Dr. Pemberton."

Mr. Story was afterwards settled at Marblehead, and Dr. Pemberton preached his ordination sermon.

NOTE I. Page 33.

Dr. Pemberton had three wives, one named Penhallow, of Portsmouth; another, Powell. It is said there is a portrait of him at E. P. Cady's, at Plainfield, Conn. He died at the age of seventy-two.

NOTE J. Page 35.

Very friendly invitations have been extended to our congregation by the Baptist Society, worshiping in Baldwin Place, the Universalist, in Hanover-street, the New North, and the Bulfinch-street, to use their houses of worship at such times as we may desire, when they are not occupied, until our own is completed. It has been thought best to have, for the present, only one service on Sunday. It is held in the Bulfinch-street meeting-house, at half-past four, P. M.

At the time when Dr. Stillman and Dr. Pemberton preached alternately in the pulpit of the latter, the custom was to take up a contribution for the payment of the minister's salary. Both the ministers received their pay from the same box. The money intended for each was so marked; and all the unmarked money was divided equally between them.

Dr. Pemberton's salary often fell short of the amount agreed upon. He relinquished most of his demands against the parish, and was very liberal to it.

Note K. Page 35.

"Form of Union, between the Church of Christ, late under the pastoral care of the Rev. Dr. Pemberton, and the Second Church of Christ in Boston, under the pastoral care of the Rev. John Lathrop.

"First, the Moderator of the New Brick Church, late under the pastoral care of the Rev. Dr. Pemberton, addresses himself as follows, to the members of the church: —

"Brethren: — It having pleased Almighty God to remove from us by death our late evangelical pastor, the Rev. Dr. Pemberton, under whose ministry some of us have sat with pleasure for many years, and the great Head of the Church having so ordered events in the Kingdom of Providence, that we have enjoyed the ministerial labors of the Rev. John Lathrop, who has statedly ministered to us, and to the church under his particular care, which has assembled with us since the evacuation of the town by the British forces in March, 1776: — finding ourselves reduced to a small number, it has been thought that it might tend to the glory of the Redeemer's Kingdom, and to our own edification, for us to unite and incorporate with the Second Church of Christ, under the pastoral care of the Rev. John Lathrop, with whose ministerial labors we have expressed our full satisfaction; that from henceforth we be one Church or Corporate Body, equally entitled to all the rights and privileges, all the stock, whether in plate, money, books, houses, lands, and hereditaments which have hitherto been the separate property of each church.

"As this important affair has been for some time under consideration, and every member of the church has had time to think and determine, if you please, I will put the question. If it be your minds, then, my brethren, that the Church of Christ, late under the care of the Rev. Dr. Pemberton, should unite and incorporate with the Second Church of Christ in Boston, please to signify it by the usual sign of holding up the hand.

"The Moderator will then address himself to the brethren of the congregation usually known by the name of the New Brick: —

"Brethren: — As the Church of Christ, late under the pastoral care of the Rev. Dr. Pemberton, have now voted to unite and incorporate with the Second Church of Christ in this town, under the pastoral care of the Rev. Mr. Lathrop, it is proper that the congregation who usually attended on the ministry of the late Dr. Pemberton, should signify their concurrence with what the church has done. If it be your minds, then, brethren, to concur with the church in their act of union and incorporation with the Second Church of Christ in this town, under the pastoral care of the Rev. John Lathrop, please to signify it.

"The Moderator of the Second Church of Christ in this town, will address himself to that church in the following manner: —

"Brethren of the Second Church in this town: — You have now attended to the vote of the Church of Christ, late under the pastoral care of the Rev. Dr. Pemberton, for uniting and incorporating with us. It is now for us to declare our concurrence with what is expressed in the vote of union just now passed by this our sister church. If you please,

I will put the question. If it be your minds, then, my brethren, that the Church of Christ, late under the pastoral care of the Rev. Dr. Pemberton, should be united with us, so that from this time we be one Church, or Corporate Body, known by the Second Church of Christ in Boston; and that all those rights and privileges, all the stock, in plate, money; books, houses, lands, and hereditaments, which have hitherto been the separate property of each church, shall from this time become one common stock, to which all the members of this united church shall be equally entitled; and from this time we consider the members of the church, late under the care of the Rev. Dr. Pemberton, and the members of our own church as one body, equally bound to watch over one another in love, and promote the edification and happiness of the whole: — If this be your minds, please to signify it.

"The Moderator will then address himself to the brethren of the congregation usually known by the name of the Old North: —

"Brethren: — You have attended to the union which has now taken place. The church, late under the pastoral care of the Rev. Dr. Pemberton, and the Second Church of Christ in this town, are no more twain, but one body in the Lord. You have also attended to the vote of the New Brick congregation, declaring their concurrence with the church in the act of union which has been passed. Nothing now remains but your concurrence with the whole: — If it be your minds, then, that inasmuch as a union has been complicated between the churches, the congregations should be united likewise, please to manifest it.

"*Conclusion.* Brethren: — As we are now one church and one congregation, God grant we may be one in Christ; equally interested in the merits of his obedience and death: — God grant we may be edified more and more in love, and that by his grace we may be all prepared to join with the general assembly and church of the first-born on high, to ascribe blessing, and honor, and glory, and power unto Him that sitteth upon the Throne, and to the Lamb, for ever and ever. *Amen and Amen.*

"*Boston, June* 30, 1779."

The above was drawn up by Deacon Tudor.

Note L. Page 36.

"1779. *August* 2. Received from Mr. Thomas Hitchborn, who had the care of it, a red velvet pulpit cushion and case. *Note.* This cushion was delivered to brother S. Austin, and sold to the first church in Hingham, for six cords of wood, which, on November 13th, was brought up and carted to Mr. Lathrop's house."

"1779. *July* 29. The Committee met, but by reason of a most extraordinary affair that came before the body of the people at their meeting at Faneuil Hall — viz: a great number of prisoners being in town, in prison, and on board three or four guard ships, had laid a plot to break jail, &c., set the town in flames, and run off with some vessels — therefore the Committee adjourned."

The subjoined notes show the very high price of wood in 1780, and also the great depreciation of the currency : —

" 1780. *January. Note.* The Committee desired me (J. Tudor) to get, if I had any opportunity, a small parcel of wood, for Mr. Lathrop, on my wharf, for the present, hoping it would soon be cheaper. They ask three hundred dollars a cord, out of a small sloop that lays at my wharf. But the people will not give it, only a few from necessity. But I got half a cord of south-shore wood, as Mr. Lathrop was out."

" 1780. *March* 28. Agreed to let Mr. Cunningham have the two old Connecticut stones that lay on the Old North land, for half a cord of wood, to be sent to Mr. Lathrop."

In December, 1780, two thousand pounds were raised to purchase Dr. Lathrop's winter wood.

" The meeting-house was on fire at the south-east end, and burnt through the roof, from the fire from Hitchborn's, &c. The south part caught when Dr. Clark's great barn was burnt. The steeple caught when the joiner's shop was burnt opposite to it, and the top in danger several times ; after which we put on a turret, and through the favor of the great Head of the Church, it has been preserved to this ; July, 1779."

" 1781. The tub of the Old North Engine, then the largest in Boston, was brought into the meeting, in order that a child, about ten years old, might, at the particular request of the mother, be baptized by immersion."

The Parsonage house for Dr. Lathrop was built on the land formerly occupied by the Old North meeting-house. Subscriptions were obtained to assist in the purchase of it.

" 1789. *September* 7. Voted, that the committee who let the meeting-house yard to Mr. Godfrey, inform him that it is expected that the *pens for keeping pigs* in said yard, are considered a great nuisance, and that a removal of them immediately is required. Also, that he is to keep the gates of said yard in repair, and the passage-way leading through his land into Fore-street, in decent order for the passing and repassing to the meeting-house."

" 1791. *October* 24. Voted, that the society be desired to tarry on the next Sabbath, in order to determine whether, if the New North have but *one service on the approaching Thanksgiving day*, we shall have but one."

Note M. Page 39.

Mr. Emerson was chosen by a vote of seventy-four out of eighty-three — the worshipers voting with the proprietors. The order of

services at his ordination was as follows, viz : Dr. Pierce, of Brookline, offered the introductory prayer and read the scriptures. Mr. Ripley, of Waltham, preached, from the text, "Preaching peace by Jesus Christ." Mr. Parkman, of the New North, made the Ordaining prayer. Dr. Ripley, of Concord, gave the charge. Mr. Frothingham, of the first Church, the right hand of fellowship. Mr. Gannett, of the Federal-street Church, the address to the people. Mr. Upham, of Salem, the concluding prayer.

In June, 1832, Mr. Emerson invited the brethren of the church to meet at his house, "to receive a communication from him in relation to the views at which he had arrived, respecting the ordinance of the Lord's Supper." After a statement of them, he proposed "so far to change the manner of administering the rite, as to disuse the elements, and relinquish the claim of authority; and suggested a mode of commemoration which might secure the undoubted advantages of the Lord's Supper, without its objectionable features." After hearing this communication, the church appointed a committee to consider and report on the subject. This committee consisted of Deacons Mackintosh and Patterson, Dr. John Ware, George B. Emerson, George A. Sampson, Gedney King, and Samuel Beal. They reported the following resolutions: 1. "That in the opinion of this church, after a careful consideration of the subject, it is expedient to maintain the celebration of the Lord's Supper in the present form." 2. "That the brethren of this church retain an undiminished regard for the pastor, and entertain the hope that he will find it consistent with his sense of duty, to continue the customary administration of the Supper." These resolutions were unanimously adopted.

The pastor afterwards, in a public discourse, explained to the society his views of the Lord's Supper, and informed them of the decision of the church. In conclusion, he stated his conviction, that as it was no longer in his power, with a single mind, to administer the Lord's Supper, it became his duty to resign his charge. He therefore requested a dismission of the proprietors, which was granted.

Note N. Page 44.

Deacon John Tudor was a very valuable and efficient officer of the church and proprietors. Amongst other donations he gave the sum of five hundred dollars for the support of singing. Every matter of interest, relating to the affairs of the church and congregation, was care-

fully recorded by him. The greater part of the votes and other records which I have copied from the society's books, in this Appendix, up to the year 1781, are in his hand-writing. As an instance of his accuracy and fidelity in relation to the records, I will refer to a single additional entry of his in the church book, in the year 1772. It seems that Deacon Lee, his predecessor in the office of Treasurer, had omitted to give an account of the manner in which he had disposed of a certain sum of money, collected and put into his hands. Deacon Tudor explains the transaction, and justifies Deacon Lee by the following records. He writes —

"There was a collection, I remember, in many of the congregational churches, in 1739, to defend a lawsuit unjustly brought against Mr. Torrey, the minister of South Kingston, in order to recover the parsonage estate possessed by Mr. Torrey. The estate was left by a gentleman, for the support of an orthodox minister of said Kingston, and, as I remember, one Doctor McSparrow, a church minister, took it into his head that *no minister was Orthodox unless he was ordained by a Bishop*, &c. &c.; so, by the help of some, no better than himself, he brought an action to recover the estate for himself and successors, but he failed in his unjust prosecution."

Deacon Tudor also pasted into the church records a receipt for thirty-five pounds, ten shillings, from the New Brick congregation for the use of Mr. Torrey in this suit, from Deacon Lee, signed by Dr. Benjamin Colman.

When Deacon Samuel Parkman left the church, to unite himself with the New North, under the pastoral care of his son, votes were passed expressive of the high regard entertained for his services, and a beautiful and costly silver pitcher was presented to him, with the following inscription: —

PRESENTED, MAY 25, 1824,

To SAMUEL PARKMAN, Esq.,

IN MEMORY OF

HIS FAITHFUL SERVICES, AND DEVOTED FRIENDSHIP,

FOR A LONG SERIES OF YEARS,

AND IN VARIOUS OFFICES.

The following are — as far as I have been able to ascertain them — the names of those who have officiated as deacons of the New Brick

Church, and, since its union with the Second Church, of the latter : — Solomon Townsend, William Lee, James Halsey, (who was also chosen Ruling Elder ; he was the only one who would accept the office, which he held for many years,) Eben. Bridge, John Tudor, Thomas Greenough, Thomas Hitchborn, Benjamin Henderson, Samuel Ridgway, Jonathan Brown, William Boardman, William Bell, Samuel Parkman, Thomas Lewis, James Foster, Peter Mackintosh, Jr., Enoch Patterson, Richard W. Bayley, J. N. Daniell.

The present pastor of the Second Church and Society was chosen by a unanimous vote of the proprietors, October 20, 1833. At his ordination, which took place December 4, 1833, the order of services was as follows, viz : — introductory prayer, and selections from scripture, by Rev. John Pierpont ; sermon, by Professor Henry Ware, Jr. ; ordaining prayer, by Rev. Hezekiah Packard, D. D. ; charge, by Rev. James Kendall, D. D. ; fellowship of the churches, by Rev. Francis Parkman ; concluding prayer, by Rev. George Putnam.

COVENANT OF THE SECOND CHURCH.

On the 16th of September, 1821, the church voted to restore and adopt for their use, on the admission of members, the ancient covenant used by Dr. Increase Mather. It is in these words, viz : —

" You do in this solemn presence, give up yourself to the true God in Jesus Christ, and to his people also according to the will of God, promising to walk with God, and with this church of his, in all his holy ordinances, and to yield obedience to every truth of his, which has been or shall be made known to you as your duty, the Lord assisting you by his spirit and grace.

" We then, the church of Christ in this place, do receive you into the fellowship, and promise to walk towards you, and to watch over you as a member of this church, endeavoring your spiritual edification in Christ Jesus our Lord."

LIBRARY OF THE CHURCH.

A valuable library belonged to the Second Church, which was founded at the suggestion of Joshua Gee, and received donations from several clergymen and others. In 1827, at the request of Mr. Ware, who stated that efforts were making to build up a library for the Theological School, at Cambridge, the church " voted, that the pastor be authorized

to select such volumes as he may think proper, from its library, and make a donation of them to the library of the Theological School, with the proviso, that the minister of the Second Church shall always have free use of the library of the Theological School."

COMMUNION PLATE.

At the time of the union of the Second and New Brick Churches, several valuable articles of silver plate, being unnecessary, were sold. The following is a description of the silver Communion Plate, the property of the Second Church : —

One large Flagon, with this inscription thereon : " Mrs. Elizabeth Wensley, to the Second Church of Christ in Boston, 1711." Also, stamped on the bottom " PO."

One large Flagon, inscribed : " The Legacy of Mr. John Frisell, who died April 10, 1723, to the Second Church of Christ in Boston." Also, a coat of arms is engraved thereon, with this motto : " *Jesu est Prest.*" Also, stamped with the letters " IB " twice on the body of the flagon, near the handle.

One large Flagon, inscribed : " This Flagon is the gift of Mrs. Dorothy Frisell to the Second Church of Christ in Boston, December, 1733."

One smaller Flagon, inscribed : " The gift of Mrs. Dorothy Frisell to the Church of Christ in Boston, of which the Rev. Mr. William Waldron is the pastor, 1724." Also stamped " IB."

One large Flagon, inscribed : " The Rev. Mr. Welsteed, Pastor of this Church, ordered, on his death bed, this Flagon to be given as a token of the tender affection he bears towards us, 1753." A coat of arms is engraved on it, but no motto. Stamped near the handle with the word " BRIDGE."

One smaller Flagon, no inscription. Stamped twice near the handle with the letters " T.T."

One large Cup, inscribed : " A Friend's gift to the North Brick Church, 1730." A coat of arms on the reverse side, and also stamped " IG."

One large Cup, stamped " HURD."

One large Cup, stamped " IG." and engraved on the bottom, " 1731."

One large Cup, stamped " GH."

One large Cup, engraved, " Given by Nathaniel Loring to the New Brick Church, 1723–4." Stamped on the bottom, " IR."

One smaller Cup, inscribed, " Given by W. L. to the New Brick Church, 1723–4." Stamped on the bottom, " IR."

One smaller Cup, stamped on the bottom, "GH."

Two small Spoons, with holes in the bowls for strainers; stamped "P.R."

One large Dish, inscribed, "The gift of Edward Hutchinson to the Second Church in Boston, May, 1711."

One Dish to match, inscribed "The gift of Thomas Hutchinson to the Second Church in Boston, May, 1711. A coat of arms on each dish, and both stamped "EW."

One Dish, same size, no inscription. Stamped "EW." A coat of arms engraved thereon, but different from those on the above dishes.

One Baptismal Basin, inscribed on the under side of the rim as follows, viz: "*Hoc Lavacrum Septenrionali in Bostonio Ecclesiæ adusum SS. Baptismi dedicatum est per Adamum Winthrop adortum primi sui Filii qui baptizatus est* 18 *August*, 1706."

One Silver Bread Knife.

The following gentlemen have officiated as Treasurers of the society: Elder Halsey, John Tudor, Thomas Greenough, Samuel Ridgway, Edward Proctor, Francis Green, Jonathan Wild, Samuel Parkman, James W. Burditt, Samuel P. Heywood, Abel Adams, Simon W. Robinson.

The following is a list of all that have come to my knowledge of the publications of the ministers of the New Brick: —

WILLIAM WALDRON.

1727. Artillery Election Sermon.

WILLIAM WELSTEED.

1729. Artillery Election Sermon.
1750. Convention Sermon.
1751. Election Sermon, (Councillors.)

ELLIS GRAY.

1741. Sermon on the Design of the Gospel Ministry.
1742. Sermon at Ordination of Thaddeus Maccarty, Kingston.
1749. Artillery Election Sermon.

EBENEZER PEMBERTON.

1756. Artillery Election Sermon.
1757. Election of Councillors.
1759. Convention Sermon.

1766. Dudleian Lecture.
1770. On the Death of Whitefield.
1771. Sermon at the Ordination of Isaac Story.

For a list of Dr. Lathrop's numerous publications, I would refer to the Appendix to Dr. Parkman's sermon at his interment. I have in my possession two sermons which are not enumerated in that catalogue. A sermon at the Dedication of the New South Meeting-house in Dorchester, October 6, 1813; and a sermon preached at the first Church in Weymouth, Oct. 29, 1814, at the interment of Miss Mary P. Bicknell.

A catalogue of Mr. Ware's publications may be found in the Appendix to my sermon, preached to the Second Church on the occasion of his death.

EARTHQUAKE OF 1755.

I have alluded to the religious use made of the earthquake of 1727. The records of the "Associated Pastors of the Churches of Boston," contain an account of the proceedings of the clergy in relation to that of 1755, which, as it may be interesting to some readers, I here transcribe: —

"*November* 18, 1755. About twenty minutes after four, A. M., there was a very severe shock of an earthquake, which lasted about two minutes; at first it came on moderately, preceded by a noise; the shaking a little after abated something, and then came on a violent concussion. Great damage done to many buildings, but no life lost.

"At ten o'clock in the forenoon there was a religious exercise at the Old South. Mr. Prince prayed; Dr. Sewall preached; a full and serious assembly. A religious exercise at the same time at the New North; Mr. Mather began with prayer; then sung a psalm; after this Mr. Pemberton preached; after sermon Mr. Eliot prayed; then sung; after which Mr. Checkley, Jr. prayed; a full and serious assembly.

"Minister's meeting at Dr. Sewall's, P. M.; unanimously agreed, in order to cultivate the religious impressions made on the minds of the people, to have two religious exercises the next Thursday. At the lecture, Dr. Chauncy began with prayer; Mr. Mather preached. The Old South opened at half past two; Dr. Sewall prayed; Mr. Prince preached. New North opened at the same time. Mr. Pemberton prayed; Mr. Eliot preached. Met at Dr. Sewall's the next Monday. Agreed to have two religious exercises the next Friday afternoon, at the New North and New South. At New North Dr. Sewall prayed; Mr. Foxcroft preached. At New South Mr. Prince prayed; Mr. Checkley preached. Met at Mr. Cooper's, December 1st. Agreed to have a religious exercise at Mr. Cooper's the next Friday afternoon. Mr. Cooper prayed; Dr. Chauncy preached. Met at Mr. Cooper's afterwards. Agreed upon a religious exercise at Old Brick the next Tuesday afternoon; Mr. Checkley prayed; Mr. Checkley, Jr. preached. A religious exercise at the Old North the Friday afternoon following. Mr. Foxcroft prayed; Dr. Sewall preached. Went to Mr.

Checkley, Jr.'s, after meeting. Agreed upon a religious exercise at New Brick next Tuesday afternoon. Mr. Mather prayed; Mr. Checkley preached. Went to Mr. Pemberton's and agreed upon a religious exercise at Mr. Mather's the next Tuesday afternoon. Mr. Eliot prayed; Mr. Pemberton preached. Met at Mr. Mather's after this; and considering the readiness of the people to give their attendance, agreed upon another course. Accordingly agreed that there should be a religious exercise at the Old South the next Tuesday afternoon; Mr. Pemberton prayed; Mr. Foxcroft preached. Then met at Dr. Sewall's, and agreed, in consideration of the day of humiliation and thanksgiving appointed by authority the next week, to omit a religious exercise for that week. Minister's meeting at Mr. Prince's; agreed upon a religious exercise at Mr. Eliot's, January 13th, afternoon; Mr. Checkley, Jr. prayed; Mr. Prince preached. Then met at Mr. Eliot's; agreed upon a religious exercise at Mr. Checkley's, January 23d, afternoon; Dr. Sewall prayed; Mr. Mather preached. Met at Mr. Checkley's after this; determined nothing as to any further religious exercise."

Amongst the number of those who have contributed to the prosperity of the Church and the interest of the public services, I would mention with gratitude the Voluntary Choir, for whose valuable assistance, and uninterrupted harmony, for the last six years, the society and their minister are under great obligations.

VALEDICTORY SERVICES IN THE OLD MEETING-HOUSE.

The last services in the old house, on Sunday, March 10, were attended by a large concourse, drawn together by the interest felt in the occasion, and by attachment to the ancient edifice.

On the evening of that day, the Hancock Sunday School, connected with the Second Church and Society, had a public celebration of their anniversary. The house was filled to its utmost capacity, and hundreds went away, unable to procure an entrance. Addresses were made by the pastor, R. W. Emerson, Dr. John Pierce, and Dr. Parkman. Several original hymns were sung by the children, and the exercises were concluded by the singing of the doxology, commencing with the words —

"From all that dwell below the skies,"

To the tune of Old Hundred, in which all present joined.

The pulpit of the old church, and many of the pews, were sold to the religious society in Billerica, Mass., and now stand in their meeting-house.

N. B. It should have been stated on the title page that these Sermons were printed by vote of the parish.

VIEW OF THE OLD CHURCH.